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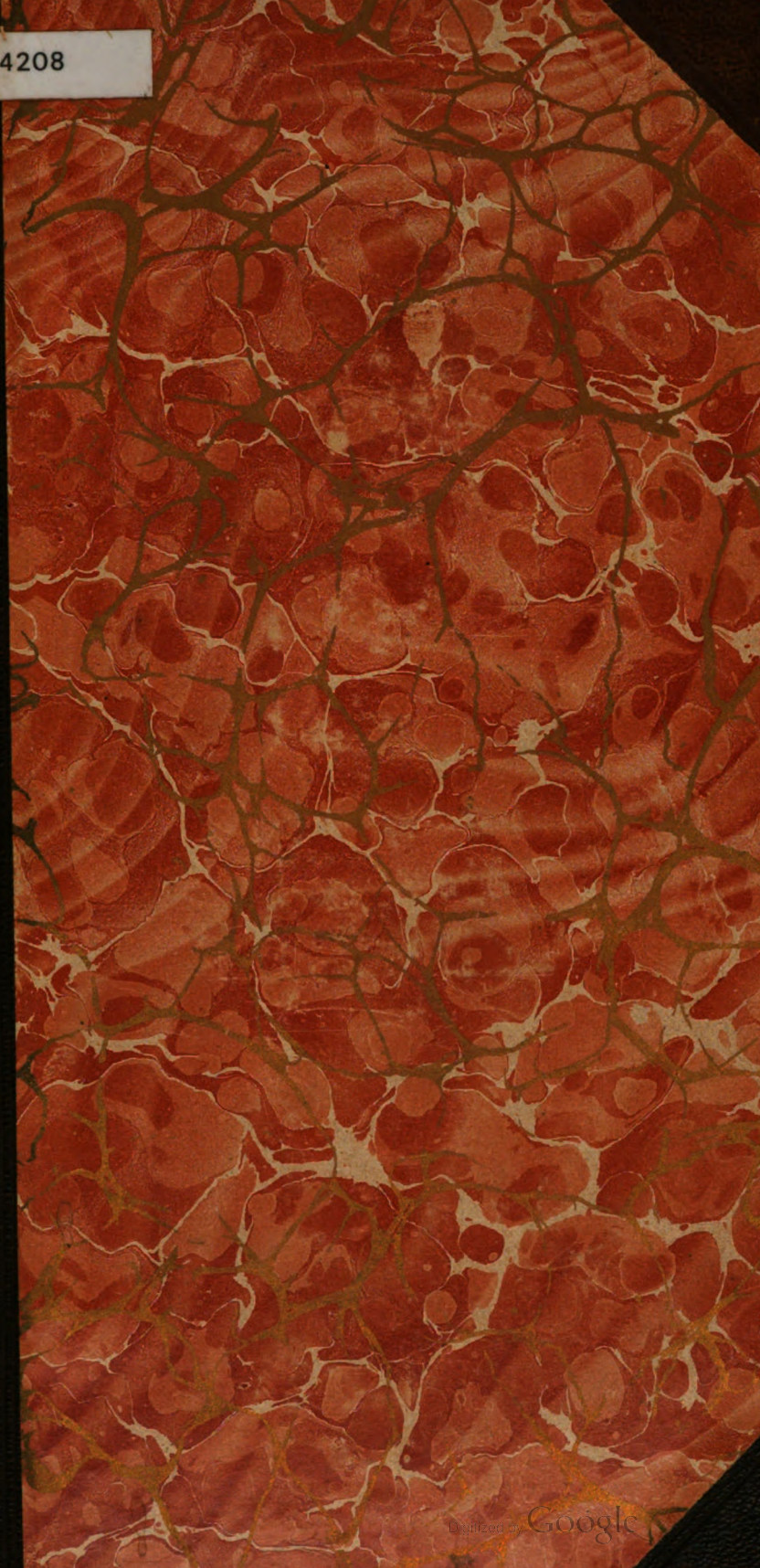
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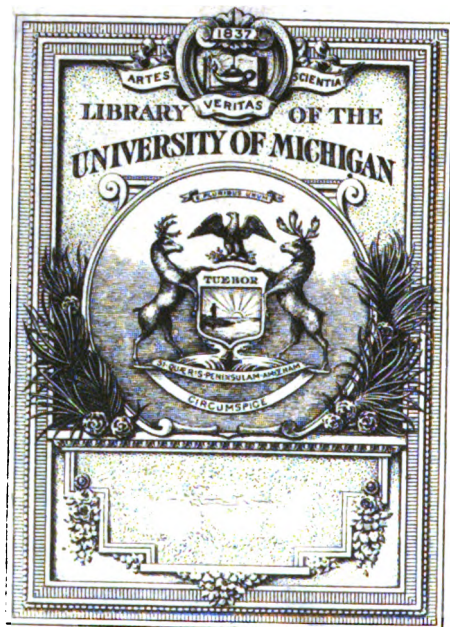
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THE

FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.



VOLUME XXII.



BOSTON:
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1863.

TO
MY FRIEND AND BROTHER,
R. W. WILLIAM SUTTON, Esq.,

Deputy Grand Master

FOR
THE SECOND MASONIC DISTRICT
OF

Massachusetts:

IN TOKEN OF
MY RESPECT FOR HIS CHARACTER

AS
An Honest Man:—A Faithful Mason:

THE GENEROUS
Friend and Benefactor of the Poor:

THIS VOLUME OF
THE FREEMASONS' MAGAZINE

IS
RESPECTFULLY DEDICATED.

Ref. St.
 Bea Jardine
 10-1-29
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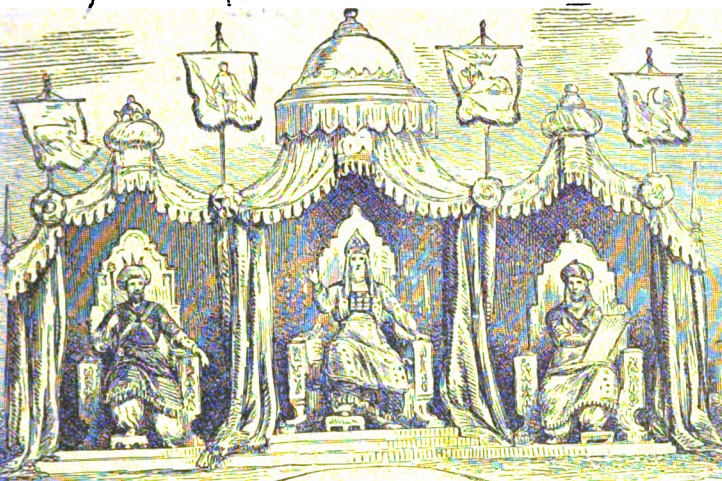
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July 1, 1860.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXII.

NOVEMBER 1, 1862.

No. 1.

OUR NEW VOLUME.

WHAT to others, as well as to ourselves "personal," the first of January will be, this first of November is to us "editorial," for to-day "we"—the Monthly Masonic Magazine—enter upon our twentysecond year,—a long life for a periodical, though how short, compared with our life personal, a modest reserve forbids our revealing! Most deeply do we feel, however, our indebtedness to that GREAT POWER whose goodness has thus granted continued life and vigor to us both—to the Magazine, that has been so long and widely honored by the support of our Brethren, and to its editor.

It has generally been our custom, on the commencement of each new Magazine-year, to take a brief review of the last twelvemonths, or to offer some words of advice in regard to the new era of existence upon which we were entering; and on no former occasion was this course ever more pointedly called for than now, at least as regards a serious retrospect of the past year—serious, but, though mixed with much alloy of sorrow, yet, on the whole, illumined by an earnest spirit of joy and thankfulness.

The year that closed yesterday has indeed been a solemn and most eventful one, not to the Masonic Brotherhood alone, but to America, yes, and to the whole world, for what part of that world, we would ask, can separate its sympathies from the startling events that have been happening here? Or even, putting aside all questions of voluntary sympathy, is not the cause of liberty and civilization itself so intimately identified with the struggle in which our country has been, and is, alas! engaged, that each enlightened and civilized member of the great world-family of na-

tions *must* feel its own most vital interests to be virtually staked on the issue of the still undecided combat?

While carefully avoiding the discussion of topics that might appear more suitable for a political periodical—and on this New-Year's Day of our Magazine we would especially shun everything calculated to excite controversy, so that we may commence the year "*cum bonis omnibus*"—how can we look back over the last twelve months, without being alternately agitated, and that to the heart's lowest depths, by proud and throbbing exultation for the many, almost countless, deeds of heroism, self-sacrifice and purest patriotism, by our country's noble sons—of whom Masonic Brethren may, with a just and rightful pride exclaim, "*quorum pars magna fui*"—and by heavy, soul-oppressing sorrow for the many loved ones lost to us on earth forever—the many brave ones, whom but yesterday, as it were, we saw before us in the full flush of their manly youth and vigor, but of whom now it may be all too truly said—

" Last noon beheld them full of lusty life,
 Last eve in Beauty's circle proudly gay,
 The midnight brought the signal sound of strife,
 The morn the marshalling in arms—the day
 Battle's magnificently stern array!
 The thunder-clouds close o'er it, which when rent
 The earth is covered thick with other clay
 Which her own clay shall cover, heaped and pent,
 Rider and horse,—friend, foe,—in one red burial blent!"

Nor is it on the battle-field alone that Anguish and Death have, during the by-gone year, been exhibiting their mighty and fearful power, for though, thank God! it cannot be said that

" Desolation reaped the famished land,"

yet desolation,—and that direst and most distressing,—desolation of the heart and the home,—has indeed been marching with a ruthless stride through every portion of the country! The tale of each of the many bloody battles that have been fought almost daily, either on the banks of the Potomac, or on the plains of Kentucky, or upon the heights of Corinth, has, when read aright, revealed to the reader's eye the harrowing view of hearts and homes forever darkened by the loss of that which "lent to life its chiefest charm"—the late so happy wife transformed into a lovely, sorrow-stricken widow—the late so bright and blooming maiden, who, inspired by a heroine's patriotism, had but yesterday cheered on her betrothed upon his path of duty, now, with pale cheek and weeping eyes, lamenting in vain the loss of her soldier-lover! Nor are these and such like sorrows the only ones with which the cup of the past year has been running over. There have been others of even darker character, because

associated with no lofty sentiments and proud memories to redeem and relieve them. Worse, far worse, than death of brother on the battle-field—worse than the sorrow of maiden for her lover, of widow for the husband of her youth—is, or ought to be, the grief of the patriot, who, during the past year, has so often been forced to witness, on the one hand, the wretched spectacle of fanatic folly riding rampant over just and sober counsels, and, on the other, that of a base selfishness, making merchandize out of the blood of our country's heroic defenders, and erecting the lofty column of its own foul fortunes—an insulting trophy—above the fields drenched with their blood and covered with their mutilated bodies.

Such are some of the sad—most sad—recollections recalled by a glance over the by-gone year, and, as we reflect upon them, the retrospect would, at first, appear almost entirely dark. But ungrateful indeed would be our hearts were they to cherish that impression beyond the passing moment. While we mourn for our Brethren taken from us, must we not feel that the loss is ours rather than theirs, and that we might well envy them their good fortune in having realized Solon's test of a happy life, as detailed by Herodotus in that touching story of Tellus, the Athenian:—"When a favorable opportunity offered," says the 'Father of History,' "Cræsus questioned Solon as follows:—"O! Athenian guest, seeing that much report hath reached us concerning thee, both in regard to thy wisdom and thy wanderings, how that, led by a love of knowledge, thou hast visited much of the world, for the purpose of inspecting it—now therefore a desire hath come upon me to inquire of thee, who is the most fortunate of all the men thou hast hitherto seen?" Now he made this inquiry, thinking himself to be the most fortunate of men. Solon, however, not flattering him, but speaking plainly and truthfully, replies:—"O king, Tellus, the Athenian." Then Cræsus, surprized at what was said, took him up shortly with the question: "On what sort of grounds dost thou judge Tellus to be the most fortunate?" Then he answered: "To Tellus, in the first place, whilst his country was still prosperous, there were sons both brave and beautiful, and he lived to see children born and spared to them all: and, in the second, to him, being well supplied with the comforts of life, as fortunes go with us, an end of life the most glorious of all happened; for, a battle taking place between the Athenians and their neighbors in Eleusis, he, having gone to the help of his countrymen and put the enemy to flight, fell most nobly, fighting: and the Athenians both buried him at the public expense on the spot where he fell, and awarded high honors to his memory."

Yes! even those of us whose blood courses less swiftly through our veins by reason of advancing years, or who, even on rational and humane

grounds, are averse to war, except as a matter of absolute necessity, even we cannot but feel the force of Solon's reasoning, and acknowledge, that death met upon the battle-field, while defending fatherland and freedom, is indeed most glorious to the dying warrior, and bequeaths a heritage of glory to his surviving kindred : and this thought will prove a powerful consoler to the hearts of those kindred who will thus be led to associate with the memory of the lost husband, brother, son, such thoughts as were those of the elder Kærner for his warrior-poet son, so beautifully embodied in verse by Mrs. Hemans :—

A song for the death-day of the brave !

A song of pride—

The youth went down to a hero's grave,
With the sword his bride.

He went with his noble heart unworn
And pure and high—

An eagle stooping from clouds of morn
Only to die !

* * * * *

He hath left a voice in his trumpet-lays
To turn the flight—

*And a guiding spirit for after days
Like a watchfire's light !*

Are not these lines as applicable to-day to the memory, among countless others, of the young hero Theodore Winthrop, as they were to that of Kærner ?

But neither is it from associations such as these, that we, at least, as Masons, would derive all our comfort amid the dread sorrows of the battle-field. As we look over the past year, even amid those dark and terrific scenes, there rises up before the eye of memory, many a bright and benignant vision of the Spirit of Masonry, passing gently over the blood-stained plain and its mingled, mutilated burden of dead and dying friends and foes, and shedding upon them her blessed influence,

“Dropping, like the gentle dew from heaven
Upon the place beneath.”

Many, very many, we rejoice to say, have been the instances, whose record has reached us, in which this blessed and blessing spirit has brought help at the hands of Brethren to the wounded and the suffering, consolation to the dying, and respect to the dead, whose corpses have been again and again sought by loving Brothers amid the heaps of carnage, at the double risk of death from the enemy's guns and from the miasma of corruption, and brought away for honorable burial.

And in all the other scenes of misery with which war has overspread the land, the same Spirit of Love and Charity has been actively at work,

bringing consolation to the afflicted, and kindling the light of hope once more in the darkened and desolated home. It is with no invidious or rival feeling towards that general Charity which our people have shown every willingness to exert in behalf of those left more or less destitute by the war, that we refer with sincere gratification to the intelligence which has reached us from various quarters of the strenuous and effective labors of Masonry in this direction. Those labors have during the past year been extensively directed to the relief and support of the widow and the orphan. And if we are asked what consolation we can find for those darker sorrows, sprung from a baser source, to which we have referred, as tending so greatly to deepen the gloom of the year's retrospect, we answer promptly that, as Masons, we derive an immense consolation from the fact that, in no one instance of any serious character, that has come to our knowledge, has a Brother of our Order been proved to be guilty of those acts of fanaticism, selfishness, speculation, and self-aggrandizement, at the country's cost, by which our public service has unhappily been, to so great an extent, stained and disgraced. We boldly and proudly point to this fact, as an unquestionable testimony to the purity and goodness of the principles inculcated by Masonry. It cannot be too often repeated, that to be a true Mason is to be a true citizen, a true patriot, a true MAN,—and the last term comprehends all the rest, for

“A wit 's a feather and a chief a rod—

But an honest MAN 's the noblest work of God.”

And now, taking another point of retrospection, it is with unmitigated pleasure we refer to the great, though steady and well regulated progress which Masonry has made since our last Magazine-Birthday. To the care with which that progress has been guided, we advert with especial satisfaction, because, as we have time after time demonstrated in these pages, the success and welfare of Masonry do not depend upon the “quantity” but the “quality” of its material. It is of comparatively little consequence whether its members be few or many, provided only they be *good* and *true*; nor is anything more calculated to inflict injury upon our Order, than the indiscriminate zeal of those who, in their eagerness to increase its numbers, would admit for initiation men of whose character and qualifications no proper examination had been made. In this respect then we rejoice to learn, that during the past year a wise and wholesome discretion has been very generally exercised, and that, notwithstanding this caution, the ranks of Masonry have been largely increased. This fact speaks well for Masonry, and for the tone of society at large. And immediately in this connection the mind at once adverts to the creation and rapid increase of the Lodges in the Army, which are, we are glad to know

from many trustworthy sources, exercising a beneficial influence in several directions, but are more especially valuable as a means of sustaining in full vitality, that Masonic spirit which has always done so much to alleviate the sufferings and horrors of war, and from which we yet confidently hope for even greater results.

Lastly, it is in no vain-glorious spirit that we would review the course of this Magazine since November, 1861, but with that frankness which we feel to be perfectly consistent with true modesty and true manliness. We believe, and know, that during the past, as in previous years, the Magazine has been guided by a sincere, conscientious desire to promote, to the best of our power, the best interests of our Order. We care not now to do more than allude to the fact that, for the last two years, this motive alone has induced us to continue its publication, when self-interest would have dictated an opposite course. But we refer with confidence to every number and every page of our last volume for proof, that we have continued to advocate with earnestness the great principles of Masonry—Virtue, Charity, Good Will to Man, Honor to God. While standing firmly by the cause of loyalty to the Constitution, it has been one of our chief aims to urge our Brethren in the Army to distinguish between the foe in arms, and the Brother fallen—to meet the one boldly and unflinchingly, to raise up the other lovingly and fraternally. We have sought to demonstrate, as we would now again urge, the great power and adaptability of Masonry for alleviating the horrors of war, while the virulence of the contest remains unabated, and for acting as a reconciler and restorer of union, when repentance begins to take the place of passion! None have been more prompt or resolute than we in advocating the free use of all lawful means for upholding the Constitution of the Fathers and the honor of the National Flag, even though we knew not a few Brethren to be in the Rebel ranks; but when once, as soon it will be, the victory shall be won, then, far from every just and loyal heart,—above all, far from every Mason, be thoughts of revenge, that basest and meanest of passions, of which the Roman Satirist so truly says—in Gifford's beautiful paraphrase—

“Divine Philosophy! by whose pure light
We first distinguish, then pursue the right,
Thy power the breast from every error frees,
And weeds out all its vices by degrees:
Illumined by thy beams REVENGE, we find
The abject pleasure of an abject mind.”

Would that these words of the *heathen* poet, Juvenal, could be brought home to the heart and conscience of many a pretentious and pharisaic Christian of the present day, and shame him, by the humiliating contrast, into some outward recognition at least, if not inward adoption, of the true

spirit of gentle, loving Christianity, and of HIM, its Great and Divine Head, who left behind him the command to forgive our brother "until seventy times seven."

We still retain, unimpaired, our belief in the adaptation and efficacy of Masonry to act as a powerful healing and reconciling medium, when the proper time for its application arrives: and meanwhile we would urge upon our Brethren, whether those at home, or those engaged directly in the war, while bold and firm and true in their loyal support of the Union and Constitution, still, also, to be no less true, on every rightful occasion, to their duty as Masons, promptly affording relief to the distressed, succor to the helpless, mercy to the fallen.

We have cast a hurried retrospect over the Old Year, and now a word or two for the New One, upon which we are entering—a momentous one most probably to us all, and certainly one to whose issues, with regard to our beloved country, we cannot look forward without the most solemn, soul-thrilling anxiety. We enter upon it, resolved, with the blessing of the Great Architect of the Universe, guider of all national as well as individual destinies, to do our duty faithfully and fearlessly, as a loyal citizen and true Mason; and we ask of our Brethren now, even more than in less trying times, their encouragement, approval and co-operation, so long as we shall thus be seen to be true to our Country and our Order. But chiefly would we urge upon them to join us, not in any political or party spirit, but strictly within the limits of our Constitution, in endeavoring to ward off, if possible, or else to ameliorate and lighten, the evils from which our beloved country is already beginning to suffer in no light degree. Each in his sphere may do much—very much—towards the attainment of this noble object, and our Brotherhood, consisting, as it does, of so many thousands of intelligent and influential men, spread through every district of every State, can effect an incalculable amount of good in this direction, if each individual Mason be true to his vows and to the spirit of Masonry; and that this will not be so—that in this trying hour of our country's fortunes, even one Mason shall be found so insensible to the call of patriotism, so wanting in every principle of manhood, as to prove false to that duty and those vows, we cannot believe. Rather, amid the depression of the great anxiety with which we acknowledge to look forward to the course of events during the ensuing year, do we derive an assuring and supporting encouragement from the confidential anticipation that our Fraternity, loyal to the Constitution of the country, and loyal to its own Constitutions, which keep it apart from faction and fanatic folly, in one direction or another, will prove, under the Divine Blessing, a mighty means at once of restoring union from without, and of preserving peace

and order *within*. Our thoughts still dwell anxiously, thoughtfully and prayerfully, upon our country, with a fond and earnest hope of living to see that country once more united and at peace; for, in spite of all that has past—of all the suffering brought upon us by the infatuation and wickedness of one part of our countrymen, we cannot think of that country with any other feelings than those of Grimké, as contained in the memorable words: “And what is *our country*? It is not the EAST, with her hills and her valleys, with her countless sails and the rocky ramparts of her shores. It is not the NORTH, with her thousand villages and her harvest home, with her frontiers of the Lake and the Ocean. It is not the WEST, with her forest-sea and her inland isles, with her luxuriant expanses, clothed in the verdant corn—with her beautiful Ohio, and her verdant Missouri. Nor is it the SOUTH, opulent in the mimic show of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice-fields. *What are these but the sister families of one greater, better, holier family, OUR COUNTRY?*” May it please the God of our Fathers to restore that *unity* speedily to our country, that once more we may be a people and a Brotherhood at peace among ourselves! Such, we feel sure, will be the prayer of every Masonic heart throughout our land, cherished in the heart’s sanctuary until the happy day of its accomplishment arrives; and, as prayer without action is a mockery, such will be the glorious object for which every Masonic hand will labor unflinchingly, remembering that

“Speech without action is a moral dearth,
And to advance the world is little worth:
Let us think much, say little, and much do,
If to ourselves and God we would be true!”

PRESENTATION.

THE members of Essex Lodge, Salem, Oct. 7th presented their W. Master, Col. GEORGE H. PIERSON, with a gold Past Master’s Jewel, in token of their appreciation of his services, and esteem for his character as a man and Mason. Bro. Pierson has served the Lodge for the last seven years as its Master, and given unqualified satisfaction to his Brethren by his promptness, energy, accuracy and gentlemanly deportment. He now leaves them to take command of the 5th Massachusetts regiment in the service of his country. The presentation was made by R. W. Brother Winslow Lewis, P. G. M., in the presence of rising a hundred Brethren. We have been politely favored with a copy of the presentation address, and take pleasure in laying it before our readers:—

W. MASTER—I have been honored with the privilege of addressing you in behalf of the members of this Lodge, on the occasion of your leaving them and your old State of Massachusetts, to battle for the cause of our country, to sustain those laws, which as citizens we have sworn to defend, and which as Masons are hallowed in our hands.

Essex Lodge has ever maintained a high position among the Fraternity, and has numbered among its members many of the best and truest of the Order. It has for me a peculiar, heartfelt interest, for when I had the honor to preside over the Institution of this State, my very first appointment was the selection of your present Deputy Grand Master. The first among his equals in deeds of charity and pure benevolence. You all know him; all of you have felt the influence of his generous hospitality. But it is not this Lodge, this city, or any circumscribed limits which bound his good deeds. His heart and hand are wherever heart and hand are needed, and the widow and the orphan, the poor and suffering rise up and call him blessed. The "Man of Ross." God bless him. Amen.

You, my Brother, have left your impress on the character and respectability of this Lodge. Your zeal and excellence as its presiding officer for so long a period, have manifested your interest as a Mason; and your Brethren, by their repeated re-elections, have evinced their appreciation of your worth, and confidence in your Masonic skill and sagacity. They have crowned you with chaplets of honors, and now you have laid them down, untarnished. Therefore in behalf of Freemasonry, in behalf of the Grand Lodge of Massachusetts, in behalf of all your Brethren of Essex Lodge, I most earnestly and sincerely thank you for all you have done, and so well done.

Your fellow-citizens have this day donated to you tangible evidences of their regard towards you as a soldier, and a loved friend. Those gifts are to arm the combatant for the strife and struggle of battle, for the din of war, and the honors of an unnatural combat, but now we present you with a testimonial which breathes of peace and good will to all; the badge of a Mason, and of one who has won its honors, its highest deserts. Its teachings, while in a Lodge, you well know and have ever exemplified. But these teachings will go with you abroad, in the spirit-moving, in the awful commingling of man with man. It will tend to temper justice with mercy, to remember that having subdued your enemy to your power, he is no longer such to the death, but to extend to him that most God-like attribute, mercy.

You may find in your fallen enemy a Brother. Pity and forgive him. Shield him with the ægis of fraternal ties. I have not lost my confidence either in Freemasonry or its benign influences to quell the disturbed passions. I feel still that in the metropolis of the secessional government, ay, in Richmond itself, that many a Brother's heart beats responsive to its Masonic obligations, and sorrows for the dismemberment of their fraternal connexions. May you conquer their bodies by the physical force of manly power, and be the greater conqueror of their hearts by mercy "thrice blest, blessing him who gives, and him who receives."

May God have you in his Holy keeping; preserve you in safety and return you to the hearts of the loved, and to the enjoyments of that friendly communion which has so long been vouchsafed you. But if otherwise ordered, it is cheering to feel, that if you fall in a just and virtuous cause, that the memory of the good patriot is forever blessed. Our united aspirations are—God be with you.

GRAND LODGE OF NEW HAMPSHIRE.

THE above M. W. Grand Lodge held its Annual Communication at Concord, on the 11th day of June last. The session was well attended by the Grand Officers, Permanent Members, and Representatives of Lodges, there being forty-three of the latter in attendance—fiftyone constituting the whole number in the State.

The address of the M. W. Grand Master, Brother AARON P. HUGHES, is an able and interesting paper, equally commendable for its general good sense and high conservative tone. It discusses some questions of a practical character, and though the discussion may not present any new points, it will be useful to the Lodges for whose benefit it is more especially designed. We extract as follows:—

“WHO CAN PRESIDE?”

Is a question that has been very considerably discussed in this jurisdiction, and the conclusions have been somewhat conflicting. The Senior Warden, in the absence of the Master, is to preside; and in the absence of both, it is the right and duty of the Junior Warden to preside. A Past Master cannot open and preside in a Lodge in the absence of the Master, neither can a Past Master congregate a Lodge in the absence of the Wardens. This right is to be exercised by the Wardens, and in the absence of the Master and Wardens, in this jurisdiction, it is to be done by the three oldest Master Masons of the Lodge;* otherwise by the Grand Master or his Deputy. If, in the absence of the Master, the Senior Warden declines, from any cause, it is the duty of the Junior Warden to take the gavel and preside as Master of the Lodge. A Warden in this jurisdiction cannot confer the degrees unless a Past Master is present.† A Past Master, for this purpose, must have been regularly elected a Master of a Subordinate Lodge, have been duly installed, and passed through his term of office. The custom now, in a majority of the States, is that a Warden “may congregate a Lodge, preside and confer the degrees, and do all things pertaining to the office of Master,”—in which I concur.‡

WHILE UNDER CHARGES.

A Brother under charges is not necessarily deprived of his Masonic rights or privileges, and may exercise them and vote upon all questions, except upon his own guilt or innocence. But he cannot be demitted during the pendency of the charges, nor can he, if he takes an appeal, be demitted while that is pending. But he may file counter charges or other charges against his accuser or any other Brother. If he should move out of the Jurisdiction of the Lodge while charges are pending, that does not abate the charges or affect the jurisdiction of the Lodge over his case. A diploma cannot be given a Brother while charges are pending against him, nor after he has been found guilty. A Brother should not be allowed to resign his membership while under charges.

*There is no warrant in Masonic law or usage for a provision of this kind.

†This was, in the early days of the Order in this country, held to be essential, but there was never any law for it, and it is now almost universally given up.

‡There is no authority for this. The rule is correctly stated in the first sentence of the paragraph.

"THE HIGH DEGREES."

I understand very well the inclination to press forward, and to arrive at a higher eminence in the Order by taking a great number of degrees. I have known Masons to take the first three degrees in Masonry, and then eagerly press their claims for higher degrees, without stopping to consider those they had already taken, apparently regarding them nearly if not entirely worthless. No greater mistake could possibly be made. One might as well undertake to get an education without learning the alphabet, as to be a good, bright Mason, without familiarizing himself with the work and lectures of the first three degrees. If one is attracted more by outside show than by the intrinsic value of a thing, then he may make himself conspicuous in the upper degrees, and neglect the first three. But, to stand well in the upper degrees, one should be a good "Blue Mason." I do not mean to say a word against those degrees, or reflect in the least upon them; for there are many good and beautiful things in them, and they, as well as the symbolic degrees, teach many valuable and useful lessons. There is a germ in Masonry; it is found only in the symbolic degrees. The first three only are symbolized, and, for a long time, were the only degrees. The others are of comparatively modern date. I speak from experience on this subject; and if there is a Brother present who desires to be a bright and shining light in the Order, let him perfect himself in the work and lectures in the first three degrees, and he will always find himself a welcome visitor wherever he may go, and friends that will stand by him in time of need.

"ADOPTIVE MASONRY!"

One of the patent humbugs of the day. It does not take well in *our soil*. Perhaps we have too much granite in our composition, for it does not flourish well here. We have every reason to rejoice that it has been received as it has. It is "Frenchy." It originated and grew in troublesome times. It is a relic of the "French Revolution," when anarchy and infidelity were rampant. It is to be classed with the trash that "itinerant Masons"* have to vend. The bare idea of making Masons of women is enough to condemn it with every one who believes in genuine Masonry. No woman of good repute will have anything to do with it unless she is deceived.

THE COUNTRY.

It would be useless for me to suggest that these are trying times, and that the country is passing through an ordeal that was little expected, a few months ago, by the great mass of the people. A revolution is no new thing. We look back through the history of the world, and find that it has fallen to the lot of other nations to be tried by this fearful ordeal. But we look in vain into the history of nations to find a parallel. A government instituted by the people, and in the hands of the people, its rulers accountable to the great body of the people, and not to the few; a nation enjoying more freedom than any now, or that has ever existed; more education and intelligence; wealth more equal; more enterprise; more industry; more comfort and happiness, with entire religious freedom; possessing a greater variety of soil and climate; more rivers; more lakes; and better facilities for doing business than any other nation upon the face of the globe.

*We notice as present, when this was read in the Grand Lodge, the name of one of those "itinerant" traders in woman degrees, printed rituals and other "humbugs," to whom it must have been particularly interesting.

The question now is, shall this government, with all its attendant blessings, be destroyed? I cannot doubt that there is any difference among all true men. I know there is but one sentiment among Masons, and that is, the "Constitution as it is, and the Union as it was," must and shall be preserved, cost what it may.

THE TRESTLE-BOARD.

I am very glad to learn that the "Trestle-Board" is very generally used in the Subordinate Lodges; and so long as it is directed to be used by this Grand Body, *it must be complied with*. And any Subordinate Lodge that neglects to comply with the Order of this Grand Lodge, makes itself liable to be dealt with. It is necessary that it should be done, in order to have uniformity of the work and lectures.

We notice nothing in the proceedings of particular interest. The Reports of the District Deputy Grand Masters are interesting and valuable, in a local point of view, but possess very little interest for the general reader.

The Report of the Committee on Foreign Correspondence is by the G. Secretary, R. W. Brother Horace Chase, and presents a short general summary of the principal points in the proceedings the past year of some twenty Grand Lodges. We notice nothing very striking or original in the report, and have only to express the hope that our Brother has examined the proceedings of other Grand Lodges with more care than he seems to have bestowed on those of Canada and Massachusetts, for when he says, "the proceedings of the Grand Lodges of Canada and Massachusetts do not show the evidence of either Grand Master or Grand Secretary," he furnishes the evidence of his great carelessness in the performance of an official duty. Had he turned to page 22 of the proceedings of the latter, he would have found the name and residence of the Grand Master, and of all the other principal officers of the Grand Lodge in full; and had he then turned to page 54, he would have found the following entry—"G. Secretary's Address: Chas. W. Moore, Freemasons' Hall, Tremont street, Boston, Mass." That would seem to be plain and full enough for ordinary comprehension. It is not our business to answer for the Grand Lodge of Canada, but on the first page of the printed proceedings of that body for 1861 and also for 1862, we find the following—"T. Douglas Harrington, Quebec, Grand Master.—Thomas Bird Harris, Hamilton, Grand Secretary." If we did not know our Brother's great experience, we might be led to infer that there is a "screw loose" somewhere in his method of "taking notes." We took occasion a year ago to notice an error in his record, not from any disposition to find fault, but because it placed our own Grand Lodge in a false position. We cannot suppose, however, that that circumstance had any thing to do with the present unfortunate criticism. The former was doubtless the result of false information, and the latter an oversight.

We like, on the whole, the conservative tone of the Report, and most cordially agree with our Brother in saying of candidates for the degrees—"Let every man bide his time. We firmly believe it would be better for the Order and vastly better for the candidate to require good proficiency in one degree before suffered to advance to another. We could wish the term emergency were never introduced into the Masonic vocabulary."

Our Brother is not particularly well pleased with the "Conservators," if we may judge from the following:—

We would not boast of our Masonic ability or progress as a Grand Lodge, nor would we claim any especial credit for our attachment and strict conformity to what we deem the ancient Landmarks of the Order, but we do claim that no Grand Lodge has been more successful in producing a uniformity of work, or more strongly and successfully resisted all attempts at innovation. Yet we are sorry to be compelled to say that we have seen, and recently too, a very great departure from this principal, and what is still more remarkable, in a Lodge, which, but a few years since might be called almost a model Lodge for its strict conformity to the established forms. And of this Lodge and its officers it is but justice to say, that great departure from the work, as established by this Grand Lodge, was by the Master alone. He had picked up from some foreign organization, and committed, parrot-like, a rigmarré of big, high-sounding words and rhetorical flourishes, which he let off with the force of a steam engine, and pomposity and consequence of a French dancing master, which in truth had nothing to do with Masonry, and was just about as appropriate to the occasion as a jewel would be to a hog's snout. This, by some, may be thought severe criticism. To such we could wish, for once only, they might enjoy the mortification we then *suffered*.

BOSTON ENCAMPMENT.

A most interesting and pleasant visitation took place at this Encampment on their regular communication, 15th October last, on the occasion of conferring the Order of the Red Cross. Sir Knights ROBERT LASH and JOHN B. HAMMATT again honored the Encampment with their presence; more than eight years having elapsed since they were present together on the occasion of commemorating their semi-centennial admission to this Order. This occasion was doubly interesting to those who participated in the welcome which was extended to them at that time, in the eloquent address of Sir Knight Winslow Lewis and the M. E. G. C. Daniel Harwood. It was a most beautiful sight to see these two Past Commanders of the Boston Encampment, now respectively 83 and 84 years of age, apparently as hale and hearty as when eight years ago they received the congratulation of the Sir Knights on the occasion above alluded to, at the *Old Masonic Temple*.

M. E. Grand Com. John K. Hall introduced them to the Sir Knights, and alluded to the meeting at the Old Temple, and the number that had been added to their ranks since that memorable occasion, of which they had heard but had not seen, he therefore thought he could not confer a greater favor upon the Sir Knights of the Boston Encampment than to present before them these two beloved and worthy Past Grand Commanders of "Auld Lang Syne."

Sir Knights Kent, Ball and F. A. Hall, then sung, in their usual pleasing and spirited manner, "Auld Lang Syne," and the Commander turning to Sir Knights Lash and Hammatt presented them with two beautiful bouquets in the following lines:—

"In Eastern lands they talk in Flowers,
And tell in a garland their loves and cares;"
Accept, dear friends, in these gifts of ours
The Knightly regard which each heart here bears.

May your bark for the future as calmly glide
 ' Neath a sky as serene as the past has crown'd ;
 And your stream of life at its ebbing tide,
 With Flowers and Friends such as these abound.

Sir Knights Lash and Hammatt both feelingly responded to the welcome extended to them by the Sir Knights. Past Com. Daniel Harwood, was then introduced, and referred to the occasion of the semi-centennial celebration, in a very pleasing and interesting manner. Remarks were also made by Sir Knight Marshall P. Wilder, Sir Knight Rev. Wm. R. Alger, and others, and thus terminated a most interesting and pleasant occasion, which it may not be vouchsafed to us to again witness.

GRAND LODGE OF LOUISIANA.

THE last Annual Communication of the Grand Lodge of Louisiana, was held at New Orleans in February of the present year. Most of the Grand Officers were present, and there was a very good representation from the Lodges, though the number of delegates was not so large as in more prosperous times. The M. W. J. Q. A. Fellows presided, and read his annual address at the opening of the Body, from which we make the following extracts :—

THE ABSENT.

[The following is well and Masonically said. We wish we could say as much of the Report from the "Relief Lodge," given a few pages further on. Besides the bad taste and temper in which it is written, it reveals the discreditable fact, that relief was refused poor Brethren, who were desirous to return home to the North, on the breaking out of the rebellion, in order that, being unable to get away, they might be driven by their destitute condition to enlist in the rebel army ! Such a spirit is fiendish, not Masonic. The Address of the Grand Master is in better taste.] He says :—

"It is with a feeling of sadness that I notice the absence of many a face which I have had the pleasure to greet here during the last ten years. Many who have heretofore come up to this annual assembly and assisted us with their counsels, have at the call of their country, left friends and home to serve its behests on the tended field and in the deadly strife of battle. A Mason's duty is to his country next after that to his God, and then to his neighbor before himself. This is the order of a Mason's duties, and the true Mason knows how best to fulfill them. May we who remain behind remember them in our prayers ; may their success be in proportion to the justness of their cause : and may they be permitted to return in God's own time, to rejoice with us in our country's deliverance and to receive the welcome of their friends and Brethren."

* * * * *

"I have called upon each Lodge to preserve a record of all who have gone to the war, and to state the fact in their returns, as an interesting matter for future reference. In the present time of trouble, it behoves our elder Brethren to return again to their active duties in the Lodge, and by their exertions keep the Order

alive and provide for the wants of the families of the younger Brethren now absent in the service of their country. As has been said of old, Masonry best flourishes in times of peace; yet, as we love the Order, our exertions to preserve it will be in proportion to the present necessities. Let us meet like men and Masons the greater calls upon us, and also remember, in this our time of peril, that the charity of Freemasonry is universal, and is even to be extended, so far as safety will allow, to a fallen foe."

LODGES IN THE ARMY.

"I have granted but one Dispensation for a new Lodge during the past year, and that was to Brother A. S. Heron and others, for a Lodge to be called Pelican Lodge, and attached to the Seventh Regiment of Louisiana Volunteers, and of which Brother Harry T. Hays is the Colonel, and with instructions to receive no materials for Work outside of that Regiment. Several applications have been made to me for similar dispensations, and which I professed my willingness to grant on a proper showing, but the near approach of this session has prevented further action. I would grant one to proper parties in each regiment of Louisiana Volunteers, on proper application, with the view that the tedium of camp life might be lessened by the practice of our rites on suitable occasions.

"I have been informed that the Grand Master of Virginia has granted a dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we cannot approve; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Brother Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted Army Warrants, so far as my knowledge extends, have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction."

DISPENSATIONS.

"The greatest call upon me has been for dispensations of time, etc., in conferring the degrees upon candidates called to the service of their country. *Where the Work had been begun and a proper showing made*, I invariably granted the request, and in a few instances dispensed with a portion of the time required in new cases, all other formalities being complied with. In one instance I conferred the three degrees in one night, in Perkins Lodge, on the captain of a company of artillery suddenly called into active service."

DEATH OF THE GRAND SECRETARY.

"*Resolved*, That in the death of our beloved Brother, SAMUEL G. RISK, Grand Secretary of this Grand Lodge for eight successive years, not only has this Grand Lodge and the Fraternity throughout the State and country, but society at large and especially the benevolent institutions of this city, lost a most valuable ornament and useful member—one ever ready to devote his time, means and life, if necessary, in the service of his neighbor and his country."

ROB. MORRIS'S VOICE OF MASONRY.

IN 'The Leipzig Bauhutte,' of August 30th, we find the following criticism on Rob Morris's 'Voice of Masonry,' says the New York Courier :—

'The second number of the first volume of this lately revived Masonic Journal is before us. We cannot forbear expressing our regret, not only at the scantiness and worthlessness of its contents, but more particularly at the barrenness and failure of its aim. Bro. Morris has, as it seems, taken a backward step. Instead of thinning out the primitive forest and sowing with corn the cleared land, planting it with fruit-trees and flowers, he now begins to cultivate thorns and thistles, and to plant wild briars and weeds. 'Universal uniformity of Ritual' is his watchword, and in this uniformity of mere *forms*, he perceives the greatest undertaking since the institution of Freemasonry! And by it, he means not merely a unity of mode of work in the main points and essentials, but a strict agreement in words and syllables. Like starving philologists and captious critics he rides about on single words and finds the only safety of the Royal Art in saying *hours* of refreshment, not *hour*, *compass* not *compasses*, *conceal* not *conceive*, &c.

"Thus to make his chief employment of such a miserable retailing of words, is a melancholy aberration of the mind, doubly melancholy, because the restoration of a perfect uniformity and unity of ritual is an impossibility aside from the fact that Bro. Morris is not in a position to accomplish anything good in this field, because he lacks genius and deeper knowledge. If the whole volume is as distasteful, tedious and uninteresting as the second No., we pity the American Brethren with all our hearts, who hunger for Masonic food and must feed on stubble, weeds and thistles. We nevertheless hope that Bro. Morris may strike out on a new road, seek and find a fruitful field for his Masonic labors, raise the new Journal to a higher position, more worthy of the subject and then he may work profitably.'

RAPID INITIATIONS.

THE subject relating to candidates hurrying through all the degrees of our Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement, ought to be taken into consideration by this Grand Lodge. Candidates passing through the usual formalities in this hurried manner, notwithstanding, consider themselves entitled to rank as masters of the art, they solicit and accept offices, and even assume the government of a Lodge, equally unacquainted with the rules of the Institution they engage to support, or the solemn trust they engage to perform; and the consequence is, many irregularities and improprieties are introduced into our ceremonies, and the substance is lost in the shadow. If candidates were required to pass satisfactory examination before a suitable Committee, or in open Lodge, before advancement, in my humble opinion, a general reformation would speedily take place, and the Brethren would be constrained to acknowledge that our honors were deservedly bestowed. I am of the opinion that it is doing injustice to a candidate to confer upon him more than one degree at the same communication, and I would therefore recommend the alteration of the 21st section of the By-Laws of the Grand Lodge, which leaves it discretionary with the Lodge to confer more than one degree at the same communication.—G. M. VI.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 375. vol. 21.]

THE Abbots, or ecclesiastical superiors of the monasteries, designed the plans of their churches and other religious edifices, and superintended their construction. Alliances were established between the different convents, and in the course of time, the Craftsmen who dwelt within the circle of these monastic institutions, and aided the monks in erecting their religious houses, likewise formed societies and associations of their own. From the latter sprang the *Lodges*, or "*Bauhütten*," of the German Stonemasons.

The erection of these immense buildings necessarily employed a very large number of artists and workmen, who were thus frequently for many years, closely associated in their social life and mutual labor. The permanence of their association, the maintenance of good order among the workmen, and the final realization of their object, could only be secured by strict subordination to a certain form of government. A peculiar social form was thus soon given to the association, the model of which was furnished by the *Confraternities* instituted by the monasteries in various lands, and which offered to their individual members many privileges which otherwise they could not readily have obtained.

When in the course of time the *Lay-brethren* had acquired a theoretical and practical knowledge of Architecture; when their own self-reliance and the rising power of the cities had begun to impart a new form to civil life, the German spirit awoke in full and vigorous strength, and boldly essayed to surpass all former creations in magnificence. Unfettered by the shackles of arbitrary foreign laws and forms, supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts, for the first time, in its *own* language—and the *German* (Gothic) style of Architecture, made its appearance. The Christian architects adhered to the pointed and perpendicular style of Architecture, which in its perfected state is explained by the creative spirit emanating from the depth of German nature, bringing into the most beautiful harmony the various forms of building, and ever following one and the same fundamental plan, from the colossal mass down to the smallest ornament. Their art-creations are, as it were, an invocation to the Deity, from whom emanated the genius of their art. The German style of Architecture is, in one word—elegant in its details—grand and imposing, as a whole—ingenious and fraught with deep meaning in all its parts⁽¹⁾ The feathery, fairy-like spires, towering into heaven, and seeming so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns, holding up, as it were in sport, the traceried roof, so easy, yet so confident; the problem which requires the maximum of strength, with the minimum of materials, everywhere so admirably solved; all bespeak an advancement in civilization, equal at the least, to that of which we boast, even at this period. How great then, must be the astonishment of every inquirer, when he finds that at this very time, ignorance, with superstition her eldest born, usurped the land; that few could even read; to be able to write entitled one to the appellation of scholar; and the knowledge of

a few elementary principles in physics, often proved but a passport to the stake⁽²⁾

The rules and principles of the German style of Architecture were sacredly preserved by the German Architects within their secret guilds, the *Bauhütten*, or Lodges; the peculiar organization of which embraced in a mutual bond of fellowship, the workmen of all the more important towns. The versatile novelty-seeking and strongly Germanized inhabitants of northern France, are generally considered as the creators of the Gothic style in its first inception, and we find traces of this style among them as early as 1160. From thence it passed over to England, and then to Germany and the north of Europe, while the more southern portions of the continent were the last to adopt it. The further development of the Gothic, and its final perfection was reserved for the Germans. The mathematical proportions and rules of the style were taught in the Lodges of the German Stone-masons, and were handed down by them as the secret of their art.

These Lodges,—(*Bauhütten*,—huts of planks, erected near the building in process of construction) were to be found wherever any extensive edifice was being erected. Around the Lodge were placed the dwellings of the workmen, and from these, as the building often required many years for its completion, arose colonies and convents. The actual founder of the German Lodges, is said to have been the Abbot William of Hirschau, Palatine of Scheuren (A. D. 1080—1091,) who had previously been Master of the Lodge of St. Emmeran, at Regensburg. For the purpose of enlarging and completing the monastery of Hirschau, he gathered together workmen of all kinds, connected them with his convent as *Lay-brethren*, and superintended their instruction and improvement. Their social life was regulated by certain statutes; and the preservation of *fraternal peace and harmony* was impressed upon them by the Abbot as their fundamental law.⁽³⁾

The Lodges instituted by the Benedictines flourished until the beginning of the 14th century, at which period the ecclesiastics began to abandon their taste for architecture, and the architects originally trained and educated by them, gradually withdrew from the monastic community. As early as the 13th century there existed several Lodges which were entirely independent of the convents, and these in the course of time formed a general union of all the German Stone-masons. They had peculiar tokens of recognition, and were bound together by certain guild-regulations, or statutes, (*Ordnungen*,) to the due observance of which each member was bound by oath, and in which their privileges and duties were strictly defined. As to the nature and organization of these Lodges, and more particularly as concerns their knowledge and doctrines, there have been a variety of opinions. While some consider them as nothing more than associations of ordinary incorporated craftsmen, in which a peculiar degree of order and discipline was maintained; others see in them the depositories of great and hidden mysteries. But in truth, the mediæval Masonic Lodge was as little the rendezvous of penetrative adepts as of mere ordinary every-day workmen. That the nature and organization of the institution had a deeper foundation than mere disciplinary regulations and trivial journeymen's signs and tokens, we have the surest evidence, in that

spiritual unity displayed in all the external diversity of the works of these Lodges,⁽⁴⁾ and in the incomparable monuments erected by them, which like wonder-trees growing through long centuries, in all the richness and all the variety of their structure, ever obeyed one and the same fundamental law.

During the Middle Ages the art of writing was but little known outside of the convents and monasteries. In its stead the Masons have left us their history in chronicles of stone,—the old cathedrals and other works of art which still exist at the present day. In order, therefore, to acquire a just idea of the subject, we must consider not only those documents which relate to the nature and organization of the Lodges, (very few of which are of earlier date than the 15th century,) but also their ancient monuments and the whole social life of the Middle Ages. All the existing statutes of the Stone-masons assert that practical religiousness, morality and honesty constituted the pillars of the Lodge.

If we go back to the darkest and most troubled period of the Middle Ages, we shall find, even at a very early date, sworn secret societies, associated together for purposes of offence or defence, not only against enemies from without, but also against those from within, especially the great landed proprietors, who were becoming overbearinglly arrogant and powerful. Soon after the rise and aggrandizement of the cities, with the influx of a host of freemen and the development of trade and commerce, similar sworn fraternities, or guilds, were formed also within the town walls. The existence of these protective guilds in the 13th century, in almost all the German cities, is proven, not only by the accounts of reliable historians,⁽⁵⁾ but also by many of their ancient statutes, which have been preserved and transmitted to us. At the head of these guilds was a president, (Alderman, Meister, Maitre, Master); new members were required to be vouched for by some Brother of the fraternity; all matters relating to the affairs of their trade or occupation were concerted and regulated at their regular assemblies; the sons of members were peculiarly privileged as concerned their admission, &c. There were general rules common to all the guilds. In the course of time the city guilds became more exclusive, and the ordinary workmen who were debarred from their association, then formed similar societies among themselves. Although we have no documentary evidence of the existence of these associations prior to the 12th century, yet this fact should not mislead us, for as Winger very justly observes, they may have existed for a long time before they had *written* Constitutions. It was only when after having obtained the recognition of the State, they desired to retain some privilege previously accorded them, that they felt the necessity of making use of a written Constitution as a basis for confirmation. In this society none were received, who were not free-born, of unblemished reputation, and well skilled in the knowledge of their craft. The members all enjoyed equal rights; were obligated to mutual duties, and regarded one another as Brothers.

The magnificent edifices of the Middle Ages were principally constructed of blocks of free-stone, prepared in accordance with the rules of art, as furnished by the plans of the master workman, and afterwards placed in the building. It is self-evident that only skillful artizans could

be employed for this purpose, and these were the *Steinmetzen*, or Stone-masons.

As we have already mentioned, the German, or Gothic style, first made its appearance in the Isle of France, Paris and its environs. From thence in the course of the century it passed into England, (Cathedral of Canterbury, 1174—1185,) and soon after into Germany. The first Gothic buildings in the latter country were the church of St. Gereon, at Cologne, (1212—1227); the Cathedral of Magdeburg, (1211); the Lady Chapel, at Treves, (1227); the Church of St. Elizabeth, at Marburg, (1235,) and above all the Cathedral of Cologne, (1248) ⁽⁶⁾ The erection of these buildings brought together a large number of artizans and masons, and more especially of Stone-masons. This close association, their mutual employment in the practice of the same art, the unity of the plan; and the combination of their artistic faculties, tended to unite them still more closely, and from this union gradually sprang the Fraternity of German "Steinmetzen." According to an old tradition, long preserved among the German Masons, the guild, that is, in its character as a *fraternity*, was first instituted in Germany at the building of the Cathedral of Magdeburg, which was commenced in the year 1211. We may therefore presume that this is the date when the Freemasons' Fraternity was first instituted, ⁽⁷⁾ although the earliest authentic document we possess, dates only from 1459 ⁽⁸⁾ This document, however, was framed only after disorders had begun to prevail among the craft, and explicitly states that these dissensions were "contrary to the good customs and *ancient usages* maintained and practised in good faith by the seniors and patrons of the craft in *ancient times*. But that we may continue to abide therein in a true and peaceful way, have we * * * * *renewed and revised* these ancient usages."

There is another tradition which refers to the Cathedral of Cologne, and more particularly to the renowned Albertus Argeninus, a Benedictine monk, more generally known as Albertus Magnus, who dwelt at Cologne, in 1249, and is supposed to have been the actual projector of the German (Gothic) style of Architecture. He was of a noble Swabian family and studied at Padua, and afterwards entered the Dominican Order. In 1249 he was tutor of the school at Cologne; in 1254 provincial of his Order, and in 1260 Bishop of Ratisbon. In 1262 he returned to his convent and died there in 1280. He was the most fruitful writer, and perhaps the most learned man, that the Middle Ages produced. His contemporaries, marvelling at his learning, regarded him as a magician, and he became the subject of many legendary stories.

"Albertus," says Heideloff, ⁽⁹⁾ "awoke the long-slumbering symbolic language of the Ancients again to life, and adapted it to the forms of Architecture, in which by means of peculiar figures, numbers and proportions, serving as abbreviations of more copious and detailed rules, it rendered valuable service, the more so as the building associations were not permitted to put down in writing the fundamental principles of Albertine Architecture, which were always kept profoundly secret, in order that they might not be profaned.

This symbolic language, on account of its efficiency, was held in the greatest esteem, and among the workmen it was deemed a point of honor to understand it thoroughly. The symbols served as a rule and guide for

the practice of their art ; they facilitated the labor of those who understood their meaning, and who could thus comprehend the object and intention of the work on which they were engaged. In accordance with this Art-language, the various buildings were constructed. The spirit of this secret doctrine had necessarily a beneficial effect upon the Lodges ; for no apprentice was received who was not gifted with good common sense, and some education. To such, alone, could this symbolic language be imparted. The respect and esteem in which they were universally held ; the self-reliance thus created, deterred them from communicating the sacred language to the profane ; it also served them as a means of communication, for the art of writing was then but little known, and the Masons had but little time, means, or opportunity for acquiring it. On the other hand, while they were daily, as it were, toying with these symbols, they became conversant with their true meaning and importance, and during their labor could profit by the advice and instruction of their older Brethren."

Albertus Magnus is said to have designed the plan of the Cologne Cathedral, and also to have renewed and revised the Constitutions of the Fraternity. This, however, has never been historically proven, and it is a question whether he merely gave the impulse to Gothic symbolism, or whether he actually created it. Bro. Winzer remarks, that what is of more importance to us is this, "that in the full realization of the Gothic style as displayed in the Cathedral of Cologne, is revealed to the thinking mind the rules of the art and the application to be deduced therefrom." If we remember, however, what Science meant at that period, what a mystic bent had been imparted by the Crusades to the whole life of the Middle Ages, and how Arabic and Hebrew wisdom, with their interpretations of the Old Testament, constituted the highest regions of philosophy, we may then be able to judge in what these rules and this system of Architecture consisted. Mathematical axioms and geometrical figures, embellished with mystical explanations and mysterious references, biblical allusions and interpretations, from which the Gothic proportions are deduced and on which they are based, the rules of the Gothic style explained by biblical mystical interpretations, constituted the innermost and most secret design of the work.

The masons, favored by the rage for building which prevailed during the 13th and 14th centuries, found ready employment everywhere, and were frequently sent for by Architects in foreign countries. Thus in the course of time many magnificent buildings were erected by German hands in Italy, France and England. It was more particularly in Germany, that their association flourished and extended. As early as the 13th century Stone-mason's Lodges were established at Magdeburg, Lubeck, Bremen, Cologne, Halberstadt and many other places, all of which were totally independent of the monasteries. But this flourishing state of German Architecture did not last long, and with its decline, also declined the Lodges, and disorders and irregularities began. In order to put a check to this state of affairs, in the year 1459, the Masters of nineteen Lodges of southern and middle Germany, assembled together "in the manner of a Chapter," and on the 25th of April, at Regensburg, drew up a revised code of laws (*Ordnungen*.) These statutes were subsequently again revised and were confirmed by the Emperor Maximilian I. and his successors.

The members of this association (composed of Masters, Paritors and Fellows) acknowledged as their superiors, the Work-Masters of the "Haupt-Hütten" of Strasburg, Vienna, Cologne and Berne (and later of Zurich.) The Master of the Lodge at the Cathedral of Strasburg was the supreme head of the fraternity; before whom all appeals were carried, and by whom all weighty matters of controversy between members of the Fraternity were finally adjusted. The Lodges of Lower Saxony, of which there were many in Magdeburg, Halberstadt, Hildesheim and other cities, were not represented at this Congress of Masons held at Regensburg. Some time afterwards a copy of the new Regulations was sent to them, with the request to join the association. Instead of doing so, they met together on the 24th of August and 29th of September, 1462, at Torgau, and drew up a separate code of Statutes, which, however, never received the imperial sanction. The Lodge at the Strasburg Cathedral, was the first in Germany to assume the title of *Free-masons*, probably for the reason that in important and doubtful cases, even Vienna and Zurich were accustomed to appeal to the mother-lodge at Strasburg.⁽¹⁰⁾ The earlier Lodges of Masons, which were under the guidance of the monks, were termed fraternities of some Saint, thus, prior to 1440, the parent society of Masons at Strasburg, bore the name of "Brothers of St. John, (Johannisbruder.)"

[To be Continued.]

NOTES.

1. F. W. Mogk, Die Aegidien-Kirche in Oschatz.
2. Geo. Godwin, on the Institution of Freemasonry, (from the "Builder.")
3. Fallow, *Mysterien*, p. 198. Findel, *Gesch. d. Freimaurerei*, p. 68.
4. A Reichensperger, Die Bauhütten des Mittelalters. *Köln's Domblatt*, 1851, and the *Freimaurer Zeitung*, 1858, No. 28.
5. Winzer, *Die deutschen Bruderschaften des Mittelalters*. Giessen, 1859, page 29, and Note 19.
6. Lubke, *Vorschule zur Gesch. der Kirchenbaukunst*. Leipzig, 1858.
7. Winzer, *Die deutschen Bruderschaften, &c.*, p. 51.
8. The Constitutions of the Masons of Strasburg, 1459.
9. Heideloff, *die Bauhütte des Mittelalters*. Nurnberg, 1844, page 16.
10. Schöpplin, *Alsatia illustrata*.

THE MASONIC REVIVAL OF 1717.

Who were the principal Masons that took part in the Masonic revival of 1717? —H. H.—[Bro. De-aguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were—Sayre, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Varden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rummer and Grapes; and they succeeded in forming themselves into a Grand Lodge; and resumed the quarterly communications, which had been discontinued for many years; and having thus replanted the tree, it soon extended its stately branches to every quarter of the Globe.]—*Lon. F. M. Mag.*

SOUTH AFRICA.

KNYSNA.—*Inauguration of the Union Lodge* (No. 1185).—March 5th, 1862. An unusual degree of interest was exhibited on this occasion, as it was known that the little band forming this Lodge had displayed more than ordinary zeal in making every preparation for the interesting ceremony. Isolated as the Knysna is from other towns in the western Province, it was gratifying to the members to find many of the Brethren had travelled from two to four hundred miles to assist them on this occasion, there being present representatives from Cape Town, Port Elizabeth, George Town, Oudtshoorn, Plattenberg's Bay, &c. The Lodge having met and unanimously confirmed all previous minutes, the inauguration ceremony was proceeded with, Bro. Michael T. King, P. M. of the British Lodge (No. 419), presiding. Bro. J. S. Prince, M. L. A., representing the Hope Lodge, acting as S. W., and Bro. Gardner, representing the Joppa Lodge (No. 1166), acting as J. W. This interesting ceremony being concluded, Br. King in his usual impressive manner, proceeded to install Bro. Capt. Thos. Horn as W. M., he having been previously unanimously elected to that office by the Brethren. The M. W. having taken his seat, proceeded to invest the following officers for the ensuing year, viz., Br. McPherson, S. W.; Br. Laing, J. W.; Br. De Graaf, Sec.; Bro. J. Kenedy, S. D.; and Bro. Graham, as I. G. After which the Brethren adjourned to a sumptuous banquet provided by the W. M. at his private residence.

HONOR TO WHOM HONOR IS DUE.

WE clip from one of our New York exchanges the following notice of a beautiful and costly presentation to one of our townsmen for the learning, ability and fidelity with which he has discharged the duties of various offices in the Grand Lodge of Masons of this State, from Junior Grand Warden, to which office he was elected in 1852, to the Grand Mastership of the Fraternity of New York, from which he retired in June last:—

At the Annual Communication of the Grand Lodge of Free and Accepted Masons, of the State of New York, held in this city in June last, R. W. Brothers Waring, Simond, and Lewis were appointed a committee to devise and present, in the name of that Grand Body, to the then retiring Grand Master, M. W. Finlay M. King, some fitting token of fraternal esteem.

The committee have just performed their duty. The testimonial consisted of a gold hunting lever watch, with a chronometer balance, accompanied by a chain, seal, and key; and a lady's chain bracelet (very superb) for Mrs. King.

The articles were all of the finest quality, style and finish. Upon one side of the watch was very handsomely engraved an appropriate Masonic device—the jewel of a Grand Master; and on the other the inscription: “Presented to M. W. Finlay M. King, P. G. M., by the G. L. of F. A. M., of the State of New York, A. D. 1862.” The bracelet was also inscribed neatly and appropriately. The gifts were procured of Mr. Hammond, in William street, and were of his best. The cost of the whole was about \$500.

The ceremonies attending were of the most pleasant and soul-satisfying nature, and the entire matter one of those cheerful occurrences of which this sterile planet is occasionally the scene.—*Syracuse, N. Y. pap.*

MASONRY A MONUMENT OF THE PAST.

"The Chalden came with his starry lore,
That built upon Babylon's crown and creed,
And bricks were stamped on the Tigris's shore,
With signs which our sages scarce can read."

In the year 1012 before Christ, how different was the map of the Oriental world from what it is now! Then Jerusalem was in her glory, and the plains of Judea were dotted with populous cities and villages, the handiwork of our ancient operative Brethren. In this year, by the grace of God, King Solomon classified the craft and laid the foundations of our Masonic Temple, as well as that of the Most High. Our building is yet perfect; its walls strong, its pillars upright, its *Sanctum Sanctorum* unprofaned; but the Mosque of Omar stands where the masterpiece of our ancient Brethren stood, and Tyre and her sister cities exist but in name. Babylon, Memphis, Ninevah, Thebes, Palmyra, and all have had an existence, but all have been blotted out by the God of nations. Kingdoms and empires have arisen, gained glory, and fallen again to nothingness; new lands have been discovered and peopled, but amid all this changing scene our glorious Order has stood firmly, and yet stands a monument of the otherwise unrelenting past.

Reflect a moment upon this theme. Think of Jerusalem as she was and as she is. Then the rising sun gilded the pinnacles of the Temple and his setting rays played lovingly around them and kissed them as he departed down the West. The priests swung their censers and chanted their praise of the Most High God, and exhorted the people to holiness to the Lord. Vast crowds bowed the knee in worship in the vestibule, and the Jewish mother brought her child into its sacred precincts to teach them of Moses and the prophets. Jerusalem was a very queen among the nations, and the fame of her king extended throughout the length and breadth of the known world. His sceptre reached to Tadmor in the wilderness, his ships brought gold and silver and precious stones from Ophir and Tarshish, and the monarchs of the surrounding country sent him tribute. But now Mt. Moriah is desecrated—not one stone of the Temple stands upon another. The domes and minarets of the infidel Turk overlook Calvary: instead of the chanting of the priests, the prayer and the sacrifice, the Muzzein of the Moslem calls to worship at morn, at noon, at eve. Desolation sits in high places, "the heathen have come into the inheritance of the Lord, the holy Temple have they defiled; and they have laid Jerusalem in heaps," and the "chosen people of God" are scattered to the ends of the earth.

The only tangible record of the glory of the first Temple is our beloved Order. It has stood the test of time, and quietly overcome the efforts of fanaticism to destroy it and is yet vigorous, although two thousand eight hundred years have elapsed since it assumed shape and comeliness. It stands a glorious monument of the past and an ornament to the present.—*Anon.*

INNOVATIONS.

"From the examination of some of the proceedings of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractive to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are secret agencies for evil. They are speculative instructions, tending to weaken and destroy the landmarks. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, 'Who goes there?' Unless the answer comes in the traditional tongue of Ancient York Freemasonry, 'A Brother, clothed in the vesture of the Craft, unchanged in form and fashion, but as our fathers wore it,' we must challenge the stranger.

If may be a most disagreeable duty but it is a duty. This nerves us to action, justifies it, sanctions it, enobles it. In the performance, then, of the obligation resting upon us, we warn the Craft against insidious innovations and neoteric nescience. Harmless it may be by intention, but hurtful in their effects, they are neither to be tolerated nor trifled with. Let us invite close scrutiny, consistent care, ceaseless circumspection over the labors of the Fraternity. Let us guard with stern fidelity the avenues through which these evils may seek to enter the temple. Above all, let us have the highest virtue of true men,—courage to speak,—when these evils present themselves, though attended by a retinue of either powerful or attractive surroundings."—G. L. Penn.

CONSERVATORS OF SYMBOLIC MASONRY.

SOME portions of the Masonic Fraternity have been invited to unite in a new movement which may properly command a passing notice. M. W. Grand Master Pierson brought the subject prominently before the Grand Lodge of Minnesota in October last. He says:—

"In August last, I issued a circular to the Lodges, warning them against a new secret organization, sought to be foisted upon the fraternity, called 'Conservators of Symbolic Masonry.'

"I had heard of this scheme a long time previous, but determined not to notice it unless this jurisdiction was invaded. But learning that several Brethren in the jurisdiction had received communications inviting them to join in this scheme, and having the example of other Grand Masters before me, I issued the circular as stated."

* * * * *

"After carefully examining this scheme, as detailed in Communications Nos. 1 and 2, issued and signed by the author of the system, I arrived at the conclusion it was a most dangerous one to Masonry—that it was calculated to revolutionize Grand Lodges, and struck a blow at the root of Masonic polity; and that its objects were two-fold: 1st, A magnificent pecuniary speculation; and 2d, A plan to enable the originator and chief to control the action of Grand Lodges, and thus make himself the head or lawgiver of the whole fraternity."

To justify this opinion he gives a synopsis of the private circulars. No. 1 was

marked "Masonically confidential," to be returned in ten days to Rob. Morris, La Grange, Kentucky. This gave intimations of the proposed scheme which Br. Pierson deemed "extremely Quixotic."

No. 2 is sent to those who returned No. 1, marked "approved"—was marked "strictly confidential"—"to be *positively* returned in ten days to the chief Conservator at La Grange, Kentucky." In this number are "seven features" of the system. The whole matter was to be within the breasts of the Conservators chosen by those in the secret, and pledged to fidelity by peculiar engagements—the Craft at large to know nothing of the association, its members, or its plans.

A journal—the *Conservator*—was to be published for members only, with rules and regulations for their guidance—this was to give the true work—to correct work and lectures in the various Grand Lodges. It was to reach the strictest minutiae—to official matters—to set up the old Landmarks long thrown down.

There was to be a conservator's degree—means of recognition—its members in covenant by binding and appropriate ties.

Its "seventh feature" was a remittance of ten dollars as a contribution. There was to be a Deputy Chief Conservator in each congressional district, and a Conservator and two Deputies in each Lodge, under the control of the chief conservator. According to Bro. Pierson's calculation, if half the Lodges should respond to the call, it would give the chief \$75,000. He believes that a scheme so detrimental to Masonry, so subversive of its interests and principles—needs only to be exposed "to be rejected, as would any other contaminating thing."—*Report of Cor. Com. G. L. of Maine.*

THE EARL OF KILMARNOCK.

THE memory of a noble Brother, who suffered death for his adherence to "Bonny Prince Charlie," has been revived by the discovery of a relic of the Earls of Kilmarnock—to wit, the arms of that ancient family, which adorned their aisle in the old parish church of St. Marriock prior to the middle of last century. The relic, which is probably no less than 300 years old, and in a good state of preservation, was discovered by Bro. Archibald McKay, Poet Laureate of Kilmarnock St. John's Kilwinning Lodge, No. 22, and is described as being carved in oak, and measures about two and a half feet in length by about two feet in breadth. The various figures are well executed in bas relief. The two supporters are squirrels—the fess cheque, the helmet, the coronet, or lucken dexterhand, and the other ornamental carvings being still bold and sharp. Neither motto nor inscription was found upon it, but such may originally have been painted on it. The coat of arms was removed from the old church about the year 1740, when the building was in course of being taken down for the purpose of being rebuilt. The body servant of the Jacobite Earl became possessed of the escutcheon, and retained it as a relic of his unfortunate master, and after his death it was carefully preserved in the family as a memento of both master and servant.

Brother the Earl of Kilmarnock, who was beheaded at London for the part he took in the rebellion of 1745, was a member of Mother Kilwinning, and for two

years held the chair of that Lodge, and during his occupancy of it in 1742, succeeded the Earl of Leven as Grand Master Mason of Scotland. Under date 20th December, 1742, we find in the minute book of the mother Lodge the following entry :—"Our late Most Worshipful Master, the Earl of Kilmarnock, being this year elected G. Master for Scotland was necessarily absent at Edinburgh ; on that account it was therefore moved that the Lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglinton, who was proclaimed and acknowledged accordingly." This, the tenth Earl of Eglinton, had on the 20th January of the same year received the rite of initiation from the hands of Lord Kilmarnock, and being also passed and raised on the same day, in the words of the record of that meeting, "His Lordship of Eglinton paid five guineas into the box for the poor, besides the expense of the day which he also cleared, and obliges himself by subscription hereto annexed to abide by the rules of the Lodge." His Lordship was afterwards, in 1750, raised to the dignity of Grand Master Mason of Scotland, and continued to take an active interest in the affairs of the Craft until 1759, when he was mortally wounded by a poacher whom he attempted to disarm, and being carried to Eglinton Castle, shortly afterwards expired. We may conclude this *pot pourri* paragraph by stating that (speaking of the Brother whose oaken coat of arms has been again brought to the light) a scion of one of the branches of the family to which Bro. F. H. J. Crauford, M. P., belongs, attended the unfortunate Earl of Kilmarnock to the scaffold and held a corner of the cloth to receive his head as it fell from the block, for performing which office of friendship Crauford of Craufordland was disgraced by being put to the bottom of the army list. He however regained his position in the army, and distinguished himself in the battles of Dettigen and Fontenoy.

THE MASONIC EMBLEMS.

It cannot be denied by those who have passed through the veils, that the very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to them as readers of God's inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope and Charity, and our whole course and progress, are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry.

There is not an emblem, not a badge, not a sign or signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained brotherhood, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principal of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and that transformed our garden

of Eden into a theatre of war, of treasons, of stratagems, ay, of rank rebellion, against the laws of nature, and the commands of the Most High.

Every piece of furniture in one of our Lodges, every implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where Masonry has established its beneficent influence, teach such lessons of morality, virtue and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, which with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth; that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations, and the wants of life. There is scarcely an instrument belonging to the Fraternity, that does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, 'in the sweat of thy face shalt thou eat bread until thou return unto the ground.' And the rites, mysteries, ceremonies and observances of Freemasonry recognize this stern command. The very pillars of a Lodge represent wisdom to devise, strength to support, and beauty to adorn—*N. Y. Sat. Cour.*

BROTHER ROBERT BURNS RETURNING THANKS.

In William Pearson's edition, 1835, of Lockhart's Burns, at page 258, we find a letter from Burns to John Ballantine, under date Edinburgh, January 14, 1787, in which the following passage occurs:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charters, and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself as a gentleman and Mason, among other general toasts, gave 'Caledonia and Caledonia's Bard—Bro. Burns,' which rung through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright

thunder-struck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again."

NON-AFFILIATED MASONS.

"IN relation to the idea, which, to some extent, has obtained among Masons in these days of modernism, that a Grand Lodge may rightfully, and ought to establish a rule or regulation requiring every non-affiliated Masons to join or become a member of a Lodge, seems an inconsistency and presents to the mind an absurdity. Because, if a rule be established which requires the performance of an *act* by one party, to be consistent, the same rule will require the performance of a corresponding obligation by the other party. If you take *justice* as the standard and boundary of *right*, by which to determine the *question*, if you say *by the rule* that a Mason shall join the Lodge or become a member—by the same rule (to be just) you must say to the Lodge, you *shall receive* the applicant. In the judgment of your Committee, you can do neither, because, by the *axiomatic principle* which is evident in itself, it was originally designed and understood, that *this* should be left *free* to be determined by the *choice* of the individual himself; the latter you cannot do, because it is forbidden by the ancient law which declares 'that no Mason shall be admitted a member of a Lodge without the unanimous consent of the Brethren,' hence the one you must leave to the choice of the individual *himself*, in accordance with the axiomatic principle, and the other to the determination of the Lodge in accordance with the ancient law."—*G. L. of Iowa.*

THE MASONS OF PORTLAND IN 1762.

BY SIR KT. DAVID BARKER.

Each thought I think, each word that I may utter,
To this vast throng, may seem
Like thoughts and words which madmen think and mutter
In some dread nightmare dream.

But tell me, Brethren, you who make this "*rumpus*,"
This pageantry—this show—
Where are the craft who worked with square and compass
One hundred years ago?

Say not that they are dead and gone forever,
Talk not to me of gloom,
Tell not of Jordan's cold and cheerless river,
And brood not o'er the tomb.

They all are here, and God has not bereft us,
Then every grief assuage;
They have not gone far off, but only left us
Like actors on the stage,

And stepped aside behind a sable curtain,
Which briefly drops between
Themselves and us, and busied now in dressing
Just for another scene.

I hear their footfalls tinkling all around us,
I hear their shadowy forms now sitting by,
I feel the pressure of the tie that bound us,
I breathe their teachings of philosophy.

When Time's old clock shall tick us out another
Full century to come,
I'll meet you here, each true and worthy Brother.
With level, square and plumb.

Portland, June 24, 1862.—P. Press.

Obituary.

CAPT. LEVI P. THOMPSON.

Capt. LEVI P. THOMPSON, late of Company D. in the 17th Massachusetts regiment, died at Newbern, N. C. on the 20th of September, aged 34 years. He was loved and respected by his brother officers, and by the men under his command. As a member of the Masonic Fraternity he was an active and efficient one. He was a member of the Boston Encampment of Knights Templars, at a meeting of which body, Oct. 15, the M. E. Grand Commander announced the death of Sir Kt. Thompson, and followed the announcement by Resolutions. The remarks and resolutions were as follow :—

Sir Knights, it becomes my duty to announce to you, officially another "vacancy in the lines of our Encampment;" one to whom we paid the last sad tribute of respect on Sunday the 5th inst., (Oct.) Sir Knight Levi P. Thompson, who, though with us but a short time, was, to those who knew him, a warm and true hearted Brother, and ardently attached to the Encampment.

Soon after his admission to the Encampment, which was in Sept., 1860, his patriotic heart, with true Knightly valor, beating warmly in response to the call of his country, he left his family to go where duty and honor called him. During his absence, a devoted wife was taken from him, and he could not be spared from his post of duty to be with her in her last moments, to receive her dying blessing. His strict and close attentions to his duty brought on a fever, which resulted in his death, at Newbern, N. C., in the 34th year of his age. Taken thus in the prime of life, and in the midst of a noble career of honorable service, which led once to his promotion, and which would have placed his name still higher upon the roll of Fame, he has entered that Asylum where the Pilgrim Warrior finds rest from his labor. In view of the estimation in which he was held by the Sir Knights of the Boston Encampment, I submit the following Resolutions :—

Resolved, That in sorrow we receive the sad intelligence of the death of Sir Kt. Levi P. Thompson, whose patriotic feelings, and whose ardent love of country, called him like a true Knight, to draw his sword in her defence, and to fall under the glorious Beauseant of the Stars and Stripes.

Resolved, That while we mingle our sorrows and sympathies with the family of

our deceased Companion, we feel the assurance which was so earnestly expressed by a young lady while listening to the sermon on the occasion of his funeral, "That Capt. Thompson has certainly gone to heaven, for he died in the service of his country,"

And has gone to that distant happy land,
Where the sorrows of life are unknown,
To enlist in that heavenly *Union band*
Which surrounds his Father's throne.

With a Knightly zeal, at his country's call,
He buckled his armor on ;
With a firm resolve in her cause to fall,
Or return with the wreath he had won.

Then leave him to rest in his narrow bed,
Where friendship has hallowed the sod ;
For now in that holy army above,
He obeys the commands of his God.

Resolved, That these Resolutions be placed upon our Records, enclosed in black marginal lines, and that our Banners and Swords bear the usual badge of mourning.

BROTHERS BENJAMIN F. RIDDELL AND HORACE P. COFFIN.

Nantucket, Oct. 15, 1862.

At a meeting of Union Lodge of Free and Accepted Masons, held on Monday evening, 13th inst., the following preamble and resolutions, offered by Brothers A. B. Robinson and Geo. W. Macy, were unanimously adopted, and ordered to be entered upon the Records of the Lodge :—

To the Worshipful Master, Wardens and Brethren of Union Lodge—

Death has been among us. That dread messenger to whose fatal summons we must all, sooner or later, yield submission each in their turn as the period arrives, against which the inexorable finger of destiny has written, "thou shalt surely die!"

From among the little band of Brethren who have been accustomed to assemble around this altar, it has pleased the Grand Master of the Universe to remove two most worthy and esteemed members, Brothers BENJAMIN F. RIDDELL and HORACE P. COFFIN. Be it therefore

Resolved, That bowing in humble obedience to this afflictive dispensation of an All-wise Providence, we none the less deeply feel and appreciate the loss of these our Brethren, whose sterling integrity and probity as men ; whose tried fidelity as friends ; whose exemplary lives as citizens, and whose zeal and diligence as Masons, had won for them such universal respect and esteem.

Resolved, That we beg leave to tender to the widow and families of our deceased Brothers our warmest sympathies in this their sad hour of trial and bereavement ; and while mourning with them in their irreparable loss, we would earnestly commend them to the watchful care and protection of Him who alone is able to bind up their broken hearts—the orphan's Father, the widow's God.

Resolved, That the Lodge room be draped in mourning for the space of three months, in respect to the memory of our departed Brothers Riddell and Coffin.

Resolved, That a copy of these Resolutions be sent to the families of the deceased, and also to the Freemasons' Monthly Magazine, in Boston, for publication.

CHARLES P. SWAIN, *Secretary Union Lodge, Nantucket, Mass.*

MASONIC CHIT CHAT.

"The Freemasons' Monthly Magazine."—The number for the present month of this high-toned conservative, and really valuable Masonic Magazine, reminds us that with it closes the twentyfirst volume. While we congratulate our respected contemporary, upon the uniform regularity with which his excellent journal has during so long a period been issued; as well as upon the valuable additions it has made to the Masonic literature of our age and country, we shall, in wishing him from the bottom of our heart, continual and increasing success, do that for him which too many others, in season and out of season, do for themselves; call on every Craftsman who has \$2.00 to spare, to subscribe for the *Freemasons' Monthly*, and enclose the same to Chas. W. Moore, Esq., Editor, Boston, Mass. Our word for it, they will not regret doing so."

[We are indebted to the kindness of our excellent Brother of the New York Saturday Courier, for the above.]

☞ We regret to learn that our Brother Maj. Ozro Miller, Master of Mountain Lodge, Shelburne Falls, in this State, died at Richmond, Va., in August last.

"The Ancient and Accepted Rite."—We have lately heard of some steps being taken by which this important branch of Masonry in the United States, shall be placed under one head,—made into one consolidation"—says the New York Despatch. We know nothing of the movement referred to, but every true friend to the Rite would rejoice at the success of any "steps," having for their object a result so important and desirable.

☞ Brother *Krumpholtz*, the principal of the Institution for the Education of Daughters of Masons at Dresden, Germany, recently died at that place. His death is a severe loss to the school.

☞ The commencement of a new volume affords a favorable opportunity to subscribe for this Magazine, of which we shall be pleased to have all Brethren so disposed, to avail themselves.

☞ The Grand Master of this State has just granted a Dispensation for a Lodge to be held in the 43d regiment, Col. Holbrook, to be called the "McClellan Lodge." We understand that there are at least a hundred Masons in this regiment, including most of the officers.

☞ A new German Lodge, under the Grand Lodge of Hamburg, was opened at Constantinople, the last month, for the benefit of the German Brethren residing there. It is called the "Golden Horn."

☞ The Order in India seems to have attained to a Degree of popularity and prosperity, since the great rebellion there, which it had never before enjoyed. The Lodges at Calcutta, Howrah, Lucknow, &c., are all at work, and look forward to a successful season the coming winter.

☞ *The Lady's Book* for Nov. is beautifully illustrated, and should be in the hands of every lady who can afford three dollars a year for a first class Magazine, especially devoted to the improvement and edification of her sex. The frontispiece is a charming engraving, entitled "Heavenly Consolation," and this is followed by one of the taking "Fashion Plates," for which Godey has become famous. There are some thirty other embellishments and illustrations, all in keeping with the high literary character of the work. L. A. Godey, Philadelphia, is the publisher, and the talented Mrs. Sarah J. Hale the lady-editor.

A Mason must be a "peaceable subject to the civil powers, wherever he resides or works."

He must never be concerned in plots and conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must consult his health by not continuing too long from home after Lodge hours.

He must relieve a Brother, if he can, when he is in want.

He is to avoid all wrangling and quarrelling all back-biting and slander.

Wants
6

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *Work*, and maintaining *uniformity* of *PRACTICE* in the *Lodges*, the undersigned has prepared a *POCKET EDITION* of the *TRESTLE-BOARD*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *RITUAL*, and submits it as a *TEXT-BOOK*, in all respects in strict conformity with the *LECTURES* of ancient Craft *Masonry*, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the *Mannual*, is a carefully prepared and comprehensive *Digest of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most-reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,
Boston, March 25, 1861. *Fremasons' Hull, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *RITUAL*, as sanctioned by the Grand Lodge of Massachusetts. The *Digest of Masonic Law* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A *DIGEST OF MASONIC LAW*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable manual.

WINFLOWS LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *RITUAL*.
[Turn over.]

As a relish's text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

Wm. D. COLLINGS, G. Master
of G. L. of Massachusetts.

Boston, March 28th, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masoury, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound, and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.

BENT & BUSH,
MANUFACTURERS AND DEALERS

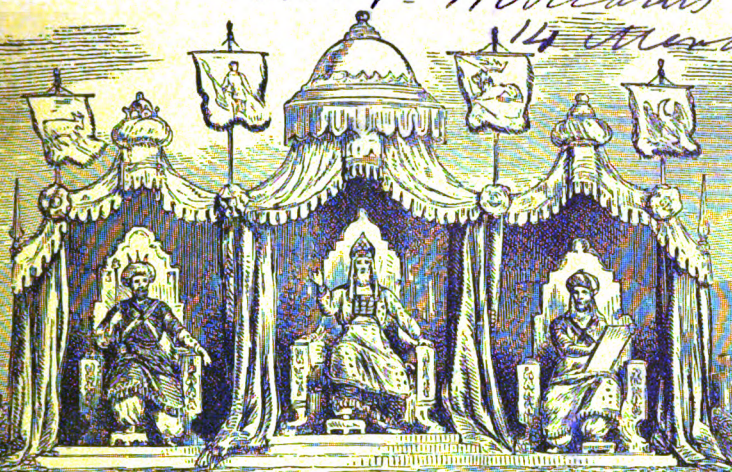
IN

MASONIC REGALIA,

Corner of Court and Washington streets,
BOSTON.

W. H. Williams 14 Merchants

6



FREEMASONS, MONTHLY MAGAZINE.

BY CHAS. W. MOORE.

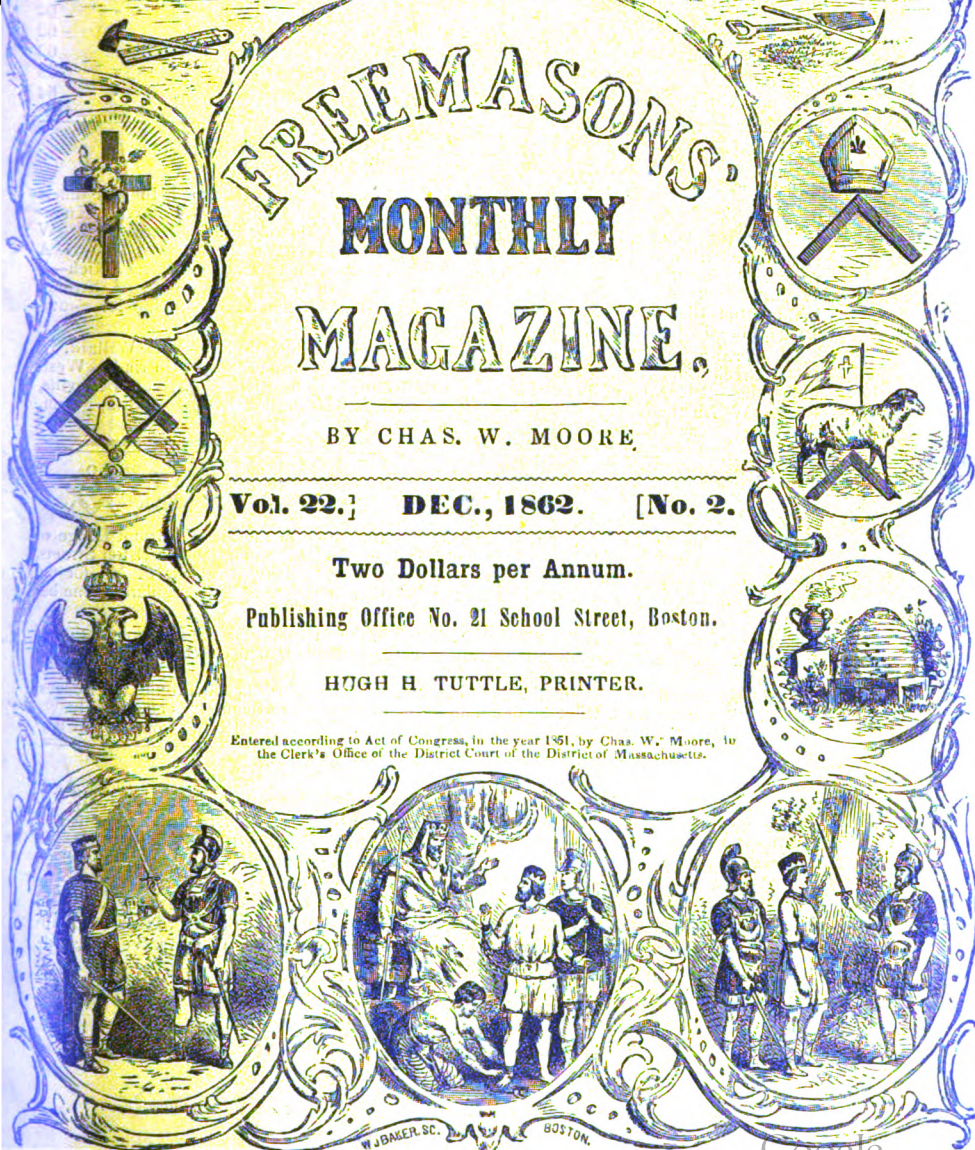
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W. BAKER, SC. BOSTON.

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LETTERS.

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BUSINESS.—G Whittemore, North Somerville—W W Austin, Richmond, Ind.—Francis Proctor, Gloucester—E W Eales, New York—J J Stevens, Gorham, Me.—S Stevens, Knoxville, Ill—P M Cambridge—D W Tait, Blackstone, Ms—J M Porter, Jr, Easton, Penn—W H Alexander, Canton, O—C W James, Cincinnati—A E Ames, Minneapolis, Min—S A Avery, Portsmouth, N H 2—W A Wentz, Baltimore—J B Hasteauf, Constantine, Mich—D W Tait, Blackstone—J H Medairy, Baltimore—P M North Woodstock, Me—E H Strong, Wilmington, Ill—G W Stembrenner, N Y—E Seyffarte, Portsmouth, R I—S Goodier, Southbridge, Ms—J A Hassinger, Honolulu.

REMITTANCES.—S B Hinkley, Fall River—J Harpur, Sandwich, Ms—A H Willard, Jr, Cache Creek, Cal—A J Noyes, Pittsfield, Ill—F Knowles, Corinna, Me—J S Prindle, Westville, Conn—R Gowan, Fredericton, N B—E A Elliot, Detroit, Mich—J N Ryan, Belleville, Ill—W W Austin, Richmond, Ind 2—J M Porter, Jr, Easton, Pa—L B Rothchild, Salem, Ill—W H Alexander, Canton, D.



Grand Lodge of Massachusetts.



Notice is hereby given, that the Annual Communication of the M. W Grand Lodge of Massachusetts will be held at FREEMASONS' HALL, corner of Tremont and Boylston Streets, Boston, on WEDNESDAY, the 10th day of Dec., current, at two o'clock, P. M., for the Election of Officers and the transaction of such other business as shall regularly come before it.

Also, on SATURDAY, the 27th, at 9 o'clock in the morning, for the Exemplification of the Work and Lectures; and on the evening of the same day, at 6 o'clock, for the Installation of the Officers.

The Officers and Members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, and all others concerned, will take due notice thereof and govern themselves accordingly.

Boston, Dec. 1, 1862.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Stated Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at Freemasons' Hall, corner of Tremont and Boylston streets, Boston, on TUESDAY, the 9th day Dec., inst., at 7 o'clock, P. M., for the transaction of such business as shall regularly come before it.

The Grand Chapter will be opened on the same day, at 9 o'clock in the morning, for the Exemplification of the Work and Lectures of the several Degrees.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chapters, and all others interested, will take due notice and govern themselves accordingly.

Per order G. H. P.

Boston, Dec. 1, 1862.

THOMAS WATERMAN, G. Sec'y.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXII.

DECEMBER 1, 1862.

No. 2.

CHARITY.—CHRISTMAS.

BEFORE the appearance of our next number the good old Festival of Christmas will have come and gone. Looking forward to that holy and festive season, we have been led to think that a few words on the virtue, which of all others is the most rightly and naturally associated with "merrie Christmas," and which moreover is the leading and pervading principle of Masonry, might not be inappropriate to-day. To how few, even of the well-informed, does this word "CHARITY," convey its full and proper meaning. Most persons, on hearing or seeing the expression, not pausing to reflect, associate it at once with ideas of pecuniary relief given to the mendicant, or subscriptions handed in to the Church offertory, or to some "charitable" fund. These indeed are parts, and very good and necessary parts, of the fruits of Charity, but yet how small and insignificant are they when compared with the full, Christian meaning of the word! When the authorized Version of the Bible appeared, "Charity" was the correct and familiar representative of the Greek word, in translating which it was used, but in this, as in many other instances, time and circumstance have wrought a change in the usage of the term.

These changes in the usage of words, let us say in passing, would form a very interesting, as well as instructive subject of study. Many words, it will be found, have risen from a lower to a higher, from a more gross and material to a purer and more spiritual meaning, while others again have experienced just the opposite fate, having sunk from the elevation of a good and innocent meaning to the degradation of a bad or base one. As a familiar instance of deterioration of language, we may cite the word *Knave*, which originally was precisely the same as the German *Knabe* is

to-day, signifying boy. Then, like the Latin *puer* and French *garçon*, it was applied to a *servant-boy*, a lackey; and when this class of domestics came to be notorious, pretty early in the seventeenth century, for cunning, craft, and dishonesty, the word settled down into that low and unfavorable meaning, which we now associate with the title "Knaves." Another familiar instance of a like deterioration appears in the word *villain*, which originally, derived as it was from the Latin *villa*, a country-house, meant a rustic or farm-servant. There is some dispute as to the exact way in which this word came to be degraded to so evil a meaning, but we believe it originated in the feudal pride of the Norman conquerors of England, who thus expressed their contempt for the Saxon peasants of the conquered land.

The opposite process of elevation from a lower to a higher and purer meaning has also, as we have said, been by no means inactive or inoperative in our language, but has advanced simultaneously with the progress of Christianity. As this diffusion of the Christian Faith has raised men from a lower and more earthly morality to a higher and heavenly goodness, so has the corresponding change in language exalted and purified a large number of words, causing those, which once expressed only an earthly good, to indicate a heavenly blessing. As examples of what we mean, we may adduce the word *humility*, or rather the Greek word in the original, which it was used to translate. That word conveyed to the mind of the Greek the idea of "abject meanness of spirit;" but He who, by his great and holy example, stamped the impress of honor upon the Christian grace of "Humility," at the same time raised the term which expressed it, from its low position to one of elevated dignity. The word "Angel," now always associated with thoughts of holiness and Heaven, originally meant simply a "messenger." "Paradise" was a word to be found, with some slight variation of form, in most of the Eastern or Semitic Languages, but was used to designate a "royal park" or "garden of delights," till, for the Hebrew, it was exalted in the ancient Scriptures to signify the wondrous abode of our first parents; and, for the Christian, it was raised yet higher, when the Blessed Saviour used it to express the blissful abode of faithful departed souls, in the memorable words "Verily I say unto thee, this day shalt thou be with me in Paradise." Of a like character was the change that took place in the meaning of the word Regeneration, a term quite familiar to the ancient Greeks, but used by them in a far lower and less spiritual sense, than that which it afterwards acquired. To the mind of the æsthetic and cultivated Greek, the idea of the "regeneration" of the Earth, under the restoring and revivifying influence of the Spring, was a familiar thing: nor less so the defining of recol-

lection, especially with the philosophers of the Pythagorean and Platonic schools, as the "regeneration" of knowledge. The Hebrew historian also, in describing the return of his countrymen from the Babylonian captivity and re-settlement in their own land under the command of Cyrus, speaks of that event as the "regeneration" of the Jewish State. But it was reserved for Christianity to give it a loftier and more spiritual meaning, utterly unknown to Jew or Gentile, Greek or Barbarian, and to designate by it a great and mysterious blessing of the Christian Faith.

To return from this digression,—which however we shall not regret having made, if it should tend to draw attention to this very instructive study of words,—*Agapè*, the Greek word for "Charity," meant, not the mere giving of alms, but "love," "good will to man," "brotherly affection." The term was familiarly and constantly used to express that close and endearing bond of affection, which united near relatives, as mother and child, brother and sister, together. What a flood of light does this fact throw upon the significance of the word, especially when combined with the expressive comment of the Apostle in those beautiful words, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. * * * And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity." Not only the good old customs of our forefathers, handed down through successive generations, but also the very origin of the Festival itself, has inseparably associated the idea and practice of "Charity" with the time of Christmas. And surely the anniversary of the day when Christ came, in the exercise of his own and his Father's divinest "Charity," to bring redemption to man—the day when the Angel of the Lord uttered those words of momentous power, "Fear not; for behold! I bring you tidings of great joy, which shall be to all people: for unto you is born this day in the city of David a Saviour, which is Christ the Lord." Surely the anniversary of that day of the Saviour's Charity—love—good-will, to fallen and disobedient man, may well waken up feelings of Charity in the heart of man towards his fellow. And with such feelings do we desire most earnestly to see this coming Christmas welcomed, for the time calls for the exercise of Charity, in all its forms, with a voice of more than ordinary

intensity and eagerness of supplication. Looking at the physical condition and wants of our Brethren—not those of our own Order alone, but of the Brotherhood of humanity in this country and community—this winter has already become to many a season of great trial and suffering. All the necessaries of life, and especially coal, so important a necessary in a New England winter, are very dear, and the means of many of the humbler classes for procuring those necessaries, are much diminished. In this direction we would urge all, who have the power, and above all our Brethren, to whom the claims of charity appeal with a peculiar force, to do what they can to relieve the distress of their less fortunate fellow-citizens, and thus enable them to enjoy something of the happiness of a “Merrie Christmas.”

For CHARITY's sake, to the poor of the land
Your generous blessing extend,—
While need and affliction with suppliant hand
Solicit your help as a friend :
Remember the Master of these, as of us,
On earth was a brother in need,
And all that ye give to the desolate thus,
To Him do you give it indeed !

Then hasten, ye wealthy ! to bless and be blest,
By giving to God of His own :
He asks you to help the diseased and distress,
He pleads in the pang and the moan !
In vain ?—Can it be ?—Shall the Saviour in vain
Petition His pensioners thus ?
O no ! with all gladness we give Him again
What He giveth gladly to us !

There are many and very important directions in which we are called to exercise *agapè*—love—charity, to our fellow-men. In every social circle, in every family, however cultivated and refined in its tastes, and Christian in its principles, there will at times throughout each year, arise some bickering, misunderstandings, coolnesses, jealousies. It is an “*ower true tale*” that the human heart is naturally inclined to selfishness, rather than to Charity. Too truly says the poet—

How little and how lightly,
We care for one another !
How seldom and how slightly
Consider each a brother !
For all the World is every man
To his own *self* alone,
And all besides no better than
A thing he does not own !

Now Christmas, with its voice of holy joyousness, calls us to amend all

this—to come out from that dark and gloomy cavern, where sin and selfishness, like demon-gods, are keeping watch and ward over their prey, the human heart, into the bright and glorious light and freedom of Charity—Brotherly Love—Good will to Man. During the year now swiftly drawing to its close, political passions and rivalries have tended not a little throughout our land to increase and embitter the “inhumanity of man to man.” Let the coming Christmas, the Birthday Festival of the Prince of Peace, bring peace to our political as well as our social circles. Let us continue more firmly and fondly than ever to love and cherish our common country, and defend her Constitution, but let us cease from this time forth to hate one another, because we cannot agree upon exactly the same path to the equally desired end. The loftiest and truest patriotism is ever associated with the broadest and most expansive generosity, and the most complete abnegation of self and selfish narrowness of view. “Charity,” says the Apostle, “is not easily provoked, *thinketh no evil*.” There is a deep and powerful lesson in these words, warning us not to be too ready to place an evil construction on our brother’s words or acts, but rather generously and charitably to give him credit for good intentions, so long as there is no absolute proof to the contrary.

America, lately so peaceful, prosperous and happy, stands in direful need—torn and distracted as she is to-day by civil war, party strife and political division—of the healing balm of that most Christian of all Christian Graces, which, no less than Mercy,

“Droppeth, as the gentle rain from Heaven,
Upon the place beneath—which ‘is twice blessed,’
Which bleaseth him that gives and him that takes.”

May He, the Great and Mighty Ruler of the Nations and the Universe, look down with a pitying eye upon our beloved country in this her hour of danger and suffering, and may He send forth his angel *Charity*, to restore peace and brotherly love to our borders, and so may Christmas dawn upon us, as it first dawned on the Eastern Shepherds keeping watch by night over their flocks, bright and joyous with the heavenly light of “Peace on Earth, good will to Men”!

FRENCH LODGE OFFICIALS.

Is there any peculiarity with respect to the officers in French Lodges?—A TRAVELLER. [Yes: both Wardens are placed in the West, according to the old English custom. There are no Deacons, but in place of them two Masters of Ceremonies who wear a scarf around the left arm. One year must elapse between each degree being taken, unless special permission is received from the Supreme Council.]

THE MASONIC (?) COLLEGE OF KENTUCKY.

EVERY Institution which has for its object the legitimate promotion of education and sound learning, whatever may be its status, from the humblest primary School to the highest and most thoroughly furnished University, has, and always has had, our hearty good wishes. Sound learning is the best friend of all virtue, and therefore justly and naturally claims, as its right, the cordial support of every true Mason. But exactly in proportion to our respect for sound learning, and for all legitimate instrumentalities for its promotion, is our contempt for, and repudiation of, educational empirics, and especially of empirical institutions, whether so innately, or made so by perversion to the advancement of the mercenary and ambitious designs of their managers. Our notice has recently been attracted to an instance of the latter kind, against which we feel that we have a special right to protest, with even more than ordinary emphasis, because it is calculated to reflect upon Masonry in the eyes of the public, as well as to bring ridicule and contempt upon the higher educational establishments of the country. Some ten years ago an effort was made by the Grand Lodge of Kentucky to develop and extend the Grammar School founded by the bequest of the late Brother Funk, (we think he was a Mason), and named after him, so as to raise it to the rank and general usefulness of a University. The attempt was a commendable one, and for a time, through the energetic exertions of the Brethren, seemed likely to become successful; but eventually the hope prove illusive, and, in brief, the whole undertaking, to use a familiar and expressive phrase, "fell through," and the Institution relapsed into its normal position of a Grammar School: a very useful and honorable position, if its requirements were faithfully and fully performed, but by no means sufficiently elevated, it would seem, to satisfy the lofty aspirations of its ambitious President, Dr. (?) "Rob Morris"! This gentleman seems to have conceived a new idea of a University, and of the Degrees which *Universities* alone are entitled to bestow. Judging from some letters and notices in the public papers which have recently fallen under our eye, this enterprising conductor of the "Lagrange College" of Kentucky, considers that the Degrees of Bachelor and Master of Arts, and Doctor of Laws, which hitherto have been granted only by regularly organized Universities, either as the result of severe examinations, or as the reward of generally acknowledged public services to the cause of literature and learning, can be just as effectually, and more easily *manufactured*, conferred, and *mailed* by himself and his assistant, the Principal of the Grammar School! Many instances have been made known to us in which the highest of these Degrees has been forwarded by post to gentlemen in this city and elsewhere, whose sur-

prize may be better imagined than described, when on opening a letter, they have been greeted with the startling intelligence from the President—*Doctor Morris*—"I have made you an LL. D."! In his prospectus this one-man-University-power styles his Degree-manufactory the "Masonic" College, and on this ground alone, if there were none others, we should feel imperatively called upon to protest most decidedly against what is so eminently calculated to reflect disgrace upon the word "Masonic," in its connection with respectable educational institutions elsewhere. Masonry does not countenance empiricism, charlatanry, or any species of false pretence. Truth and honesty, no less than benevolence, are the fundamental principles of our Brotherhood, and any thing inconsistent with these principles is not Masonic, but strictly anti-masonic. So far as concerns the foundation of this Kentucky school, by the bequest of Brother Funk, it may have been Masonic in its origin; but that, as well as the other sound and honest elements in its constitution, has been lost, or completely submerged beneath a superstructure of empirical pretence and impudent assumption. We protest against such a prostitution and abuse of the honored term "Masonic;" and in behalf of the Universities and the cause of sound learning and its just rewards, we also protest, no less strongly, against this wholesale manufacture of University Degrees, and post-office conferring of them, by a second or third rate Grammar School, under the direction of a person who seems not to understand either the usages or the proprieties of a University.

In commenting on this subject the New York Saturday Courier has the following:—

"We know that some, like Br. Rohr, editor of the Triangle, (published at Brooklyn, New York,) felt on receiving so unexpected a mark of distinction, as if 'struck by lightning,' and declined the intended honor, while others, from an excess of modesty have refused the distinguished *post-fiz*. We are also aware that others, more wise (in their own conceit) have gratefully accepted it."

The Courier also gives the following translation from "The Bauhütte," the organ of Masonry in Germany, for Oct. 11, 1862. We reprint it as indicating the light in which this ridiculous farce is viewed by our Brethren abroad, and as showing that the whole tendency of the thing is to bring the Order in this country into disrepute, and to expose it to the charge of being the patron and sustainer of empiricism and humbuggery, in whatever shape they may be made to assume:—

"The Faculty of the Masonic University of Kentucky," so states the *Freemasons'* (London.) Magazine, on the 5th of Aug. last "conferred the honorary degree of A. M. on Bro. Murray Lyon, of Scotland. The letter of the President, of this University, who is no one else but the well known Rob Morris, is also published in the *Freemasons'* Magazine, and states, that the above mentioned institution has ex-

isted since 1844. As is well known, Bro. Morris also grants patents for *Female Masonry*, and for a new Order of the Strict Observance. Our Brothers in England and Scotland, are in ecstasies over this *Humbug*."

VISION OF JOSEPH HOAG.

WE print below a brief account of what must appear, even to the most matter of fact, or skeptical mind, a very curious and remarkable foresight of the future. Similar visions—beheld after the events foreshadowed or foreseen have taken place—are, we know, all too frequent in this spiritual age. But this of Joseph Hoag, whatever else may be thought of it, comes under no such suspicion. We have been at some pains to inquire both into the character of the man, and the time and circumstances under which publicity was first given to this vision. As regards the first, there is no doubt that he was a man of upright character, of much intelligence, and not generally prone to indulgence in flights of imagination or dreamy enthusiasm. And, as to the second and perhaps more material point, there appears to be trustworthy evidence that the "Vision" was made known by him to an extensive circle of friends and acquaintance very soon after the time named by him as the period of its occurrence. Now we are not about to enter upon any lengthened or abstruse discussion of the theory of such moral phenomena, however naturally it may be suggested by such a subject as this. We prefer presenting the facts as they stand, and leaving each reader to examine and elucidate them as he best can. Putting aside prophecy proper, as recorded in the Scriptures, few persons, who have studied history carefully and impartially, will, we think, be inclined to doubt or deny, that there have been many occasions, ancient and modern, in which, even in heathen nations, such glances into the Future have been permitted to individuals. These may doubtless, in many instances, be accounted for from the peculiar idiosyncrasy of the seer's mind, in which will generally have been found to have existed a strong vein of imagination, united—strange as that union may seem—with a more than ordinary power of deducing consequences from causes.

At the time when Hoag had this Vision there were no symptoms, visible to an ordinary eye, of any of those changes and divisions which were therein foreshadowed or predicted. There may however have been "strays upon the stream" sufficient to give some dim and vague intimations of them to a mind peculiarly constituted, or perhaps at the time in an excited or abnormal condition. Not only were there no signs of the approach of the great and terrible political convulsion and separation,

which is now spreading misery, bloodshed and death throughout our late happy and peaceful land,—nothing to indicate the memorable and bitter excitement about the “Lodges of the Freemasons,” which in 1826, “broke out in appearance like a volcano,” and “set the country in an uproar for a time,”—but, so far as we remember, the churches were at peace, nor did there appear, on the surface at least, and to the ordinary observer, any reason to anticipate that division of the Methodist, the Baptist, the Presbyterian, or, lastly, the Episcopalian churches, which has taken place within the last few years—one indeed only within the last few months—some of which doubtless tended very greatly to hasten on the political division which culminated in the cannon’s roar at Fort Sumter, and others to embitter the contest thus begun.

In this connection we would incidentally observe, that any one who will take the trouble to mark the dates of these religious disruptions, and the number of members belonging to each denomination in the South at the time, will be better able to estimate their important bearing upon the Secession movement. Here again we simply refer to facts, without entering into religious or political discussions, which would be quite foreign to the character of this Magazine. Two of the religious bodies we have named had, and have, a very large number of members, and of eloquent and able ministers in the South: and when these determined, after mature thought and protracted deliberation, to sever their connection with the sister churches of the North—as they did some years before the breaking out of the Rebellion—it requires but little knowledge of human nature, or of the mighty influence which religious enthusiasm exercises over the hearts and passions of men, to understand how powerful an impulse such a division would give to the onward and downward course of Secession sentiment in the South. We have not seen in any of the articles or works that have appeared in reference to the Rebellion, more than a mere passing notice given to this subject; and yet it is, we believe, an exceedingly important one: nor will any history of this unhappy Civil War, and its causes, be at all complete which shall fail to make a careful analysis of this religious element of the quarrel.

To return to Joseph Hoag and his “Vision,” it will be seen that in this trance, or whatever condition it may be deemed, he certainly did foresee—however it might be “as through a glass darkly,”—those divisions and troubles in Church and State, with the realities of which our own time has become so sadly familiar. The subject is at least a strange and striking one; and, though our limits prevent us from analyzing the mental or psychological phenomena, the simple details of the facts will be sufficient to stimulate the minds of our readers to the examination of them:—

THE VISION.

[Joseph Hoag's parents were Presbyterians, who endeavored to educate their children in accordance with their tenets; but he early became a Member of the Religious Society of Friends, and, in process of time, an acknowledged Minister in which capacity he travelled extensively. He and his wife (Huldah, who was also a Minister,) were the parents of a large family, all of whom became Ministers. Joseph was born in the year 1762, and resided, in early life, in the wilderness part of N. York, where he experienced many hardships; he afterwards removed to Vermont, and there died in 1846. Though the following vision was not much known until recently, yet he communicated the same to his children and some of his friends many years ago. Joseph's estimable character, as well as that of his family, forbid the supposition of doubt as to the genuineness of the vision.]

In the year 1803, in the eighth or ninth month, I was one day alone in the field, and observed that the sun shone clear, but a mist eclipsed its brightness.

As I reflected upon the singularity of the event, my mind was struck into a silence the most solemn I ever remember to have witnessed; for all my faculties were low, and unusually brought into deep silence. I said to myself: "What can all this mean? I do not recollect ever before to have been sensible of such feelings."

And I heard a voice from Heaven, saying: "This which thou seest is a sign of the present coming times. I took the forefathers of this country from a land of oppression; I placed them here among the People of the Forest; I sustained them, and while they were humble I blessed them and fed them, and they became a numerous people. But they have now become proud, and have forgotten me, who nourished them and protected them in the wilderness, and are running into every abomination and evil practice of which the old countries are guilty, and have taken quietude from the land and suffered a dividing spirit to come among them—lift up thine eyes and behold." And I saw them dividing in great heat. The division began in the churches on points of doctrine: it commenced in the Presbyterian society and went through the various religious denominations, and in its progress and close its effects were the same. Those who dissented went off with high heads and taunting language, and those who kept to their original sentiments appeared exercised and sorrowful. And when the dividing spirit entered the Society of Friends, it raged in as high degree as in any I had noticed or before discovered; and, as before, those who separated went off with lofty looks and taunting, censuring language. Those who kept their ancient principles retired by themselves. It next appeared in the Lodges of the Freemasons: it broke out in appearance like a volcano, inasmuch as it set the country in an uproar for a time.

Then it entered politics throughout the United States, and did not stop until it produced a civil war. An abundance of blood was shed in the course of the combat; the Southern States lost their power, and slavery was annihilated from their borders. Then a monarchical power sprang up, took the government of the States, established a National religion, and made all societies tributary to support its expenses: I saw them take property from Friends.* I was amazed at beholding all this; and I heard a voice proclaiming: "This power shall not always stand; but with it I will chastise my Church, until they return to the faithfulness of their forefathers. Thou seest what is coming upon thy native country, for their iniquities and the blood of Africa: the remembrance of which has come up before me."

This vision is yet for many days. I had no idea of writing it for many years,—until it became such a burden that, for my own relief, I have written it.

*These predictions are improbable enough, to say the least of them.

GRAND LODGE OF ILLINOIS AND THE "CONSERVATORS."

THE Grand Lodge of Illinois held its last Annual Communication at Springfield, on the 7thth October last. The attendance was unusually large, there being present, besides the Grand Officers, and Permanent Members, (43,) 233 Masters, 42 Senior Wardens, 21 Junior Wardens, and 58 Proxies. Seven Past Grand Masters were present. "Members of the Legislature, farmers, sheriffs, and clerks, doctors, lawyers, preachers, surgeons, county judges, post-masters, school-men, and men of note in every quarter of the State, mingled in the vast throng," says our Brother Reynolds, the Grand Secretary, in his excellent little "Trowel," to which paper we are indebted for the following brief summary of the proceedings:—

From the Address of the Grand Master it appears that Dispensations have been granted during the past year for new Lodges at Galesburg, Ash Grove, Chambersburg, Shabbona, Secor, Dwight, Aroma, and Belleville; the two latter hold over; the others, together with Middleton Lodge, received Charters.

Military Dispensations were granted as follows:—

In the 9th regt., to Dick Oglesby Lodge, W. D. Craig, Master.

In the 6th Cavalry regt., to Gov. Yates Lodge, Maj. John N. Niglas, Master.

In the 2d Artillery regt., to Halleck Lodge, Lt. E. H. Smith, Master.

In the 40th regt., to Egyptian Lodge, Capt. A. F. Taylor, Master.

In the 60th regt., to Douglas Lodge, Col. S. C. Toler, Master.

The Dispensations will remain in force during the war.

The Report on Masonic Correspondence is from the ready and polished pen of Past Grand Master Hibberd. We shall publish extracts from it hereafter. *It repudiates the course taken by the Chief Conservator, and was unanimously adopted.*

Br. Sylvester Stevens, from the Committee on Chartered Lodges, presented the most complete and carefully arranged tabular statement ever presented to the Grand Lodge. It embraced the Returns of 313 Lodges, so arranged as to show the amount of dues paid, the condition of the membership, the gain and loss, and the state of the work. The Report embraces in round numbers 12,800 members. Seven Lodges since returned, show a membership of 230, and fifteen Lodges not returned have at least three hundred more. The Lodges U. D. have 122 members, making a sum total of 13,442, and an increase of 307 members.

The Report on Chartered Lodges also shows nearly 1,200 initiations, and that of the Committee on Lodges U. D., 65. The other 22 Lodges will probably make the number equal to 1,300, being a small increase over the initiations of last year.

A series of resolutions were then introduced by Past Grand Master Buck, in relation to Conservatism, Keys, Work, and the duty of the Grand Lodge in relation thereto.*

The resolutions were seconded by our first Past Grand Master Jonas, in a speech of great length, power, humor and argument, carrying conviction to every

*The Morris Conservators.

unbiased mind. The veteran Grand Master of Kentucky and Illinois, stands as in by-gone days, the first among his equals.

He was followed by Dr. Cook, of Chicago, in opposition to the resolutions and in defence of the Conservators.

Bro. Hay, of Carmi, revealed the doings of the Chief Conservator, and confirmed all that had been stated in the Trowel.

He was followed by Bro. H. P. H. Bromwell, in a candid and eloquent speech, appealing to the Conservators, in which he brought them direct to the bar of conscience. It was a powerful argument and a splendid appeal.

Dr. Foster, of Loda, made a strong, clear speech, showing how unequal and unfair the whole thing was, which met a hearty response from the Brethren.

The Conservators were present in force. They had the advantage of official position, and the committees were framed to favor them. But to meet this, there was present an array of Past Grand and Dep. G. Masters, of talent, scholarship, and Masonic fidelity, never before equalled in Illinois.

Bro. Luckey presented a paper signed by several members of the Conservator's association, withdrawing from the same, which was placed in the hands of the G. Master for the purpose of receiving the signatures of such as were not present, to be published with the proceedings of the Grand Lodge.

Past G. M. Buck then withdrew his resolution, and offered the following, which was unanimously adopted :—

Resolved, That the Grand Lodge has never directly or indirectly authorized the publication of any part of the Work of Masonry, or pretended key to the same, and that the publication or dispensation of the work in this form, or of the use of cypher, meets with the condemnation of this Grand Lodge, and therefore, is contrary to our obligations as Masons.

With a very few exceptions, the settlement of the questions which have disturbed the Craft in Illinois for a year past, was most heartily concurred in, and not a few wept tears of joy, while hand clasped hand, and every Masonic heart beat in unison. The storm-cloud had burst, the sunlight of peace shone upon the Grand Lodge, and Brotherly love once again prevailed.

Now let loyalty prevail and discord cease ; adhere to the good old ways of the founders and builders of our Grand Lodge, and love and live as Brethren.

At the afternoon session, the following elections took place :—

F. M. Blair, of Paris, Grand Master ; John C. Baker, D. G. M. ; J. R. Gorin, S. G. W. ; Jas. C. Luckey, J. G. W. ; J. R. Mack, G. Treas. ; H. G. Reynolds, of Springfield, G. Sec. ; Rev. N. E. Cobleigh, G. Chap. ; H. P. H. Bromwell, G. Orator ; A. R. Robinson, G. Tyler.

We congratulate our respected contemporary, Grand Secretary Reynolds, on the ample success of his efforts against the most extraordinary combination to overthrow the authority of the Grand Lodges and revolutionize the government and ritual of the Order in this country, to be found in the history of Masonry. So far as his own State is concerned, his triumph is complete, and the "Conservators," as they have been inappropriately called, will doubtless return to their allegiance, and be careful how they again allow themselves to be misled by mountebanks and empirics.

GRAND LODGE OF WISCONSIN.

THE above Grand Lodge held an Annual Communication at Milwaukee, in June last. The attendance was not large, though a constitutional number of Lodges were represented. The business of the session was opened by the Grand Master, in a practical and well prepared Address, presenting an interesting summary of his official acts during the past year, from which we extract the following items:—

SUSPENSION OF A LODGE.

This was for an abuse of its privileges and a misapplication of its funds, connected with a manifest determination to break up the Lodge, without complying with the requirements of the Grand Lodge. The Grand Master says—

Believing that the conduct of these Brethren was so grossly unmasonic, that I had, as Grand Master, no other course to pursue, I proceeded, after plainly stating to them my unqualified disapprobation of their conduct, to arrest the Charter of said Lodge, and suspended the W. M., Wardens, and all the members of the Lodge, until the matter could be duly considered and proper action taken in the premises, by this Grand Lodge.

DISPENSATIONS.

I have received numerous applications from different Lodges, during the past year, for Dispensations to enable them forthwith to ballot for, and, if elected, to confer the several degrees in Masonry upon those of our patriotic fellow-citizens who had enrolled themselves in the army of our country. However ungracious the refusal may seem, I have been compelled, from a sense of duty, to refuse all such applications.

The fact that such applicants had neglected to make their applications until they were about to be placed in positions of unusual danger, did not furnish conclusive evidence to my mind, that they were uninfluenced by unworthy motives in offering themselves as candidates for Masonry.

The applicants having neglected to take the proper steps to become Masons prior to their enlistment, are alone chargeable with such neglect, and have no right to complain because the necessary safe-guards which we have deemed proper to throw around our Institution, were not set aside for their benefit.

It is true, that there may be isolated cases, in which this rigid rule might be relaxed; but at this time, to favor some and reject others, would be considered at least invidious.

When the first degree has been conferred upon a candidate, I have not hesitated to grant a Dispensation, authorizing the Lodge to ballot for the advancement of the Brother at special meetings of the Lodge, and if a favorable ballot should result, to forthwith confer the succeeding degree, provided the Brother is able creditably to comply with Sec. 24 of Art. 18 of the Constitution, but not otherwise.

The following are my reasons for insisting upon a strict compliance with the Constitution to which I refer.

When a person applies for admission into our Order, he does so with the expectation of receiving all the rights and benefits appertaining thereto; and in case he is admitted, is justly entitled to the same.

But unless he becomes thoroughly conversant with the lectures of the several degrees, he would be unable to make himself known as a Mason, and consequently, would be deprived of those very benefits which he sought to secure. The Lodge, in consenting to confer the degrees upon him, enters upon an engagement to afford him this information, and for so doing, receives the Constitutional fee, and unless the necessary instruction is imparted, the Lodge has failed to do its duty, and the candidate is deprived of that to which he is justly entitled.

The proceedings of the Body were wholly of a local nature, and indicate a good degree of prosperity in the Lodges under the jurisdiction, numbering about one hundred and twenty.

GENERAL GRAND CHAPTER.

THE following official notice was intended to have been issued some months since, but was entrusted for publication to a "paroled prisoner, an officer captured at James' Island, S. C., and also a Brother. Instead however of forwarding it immediately to its address on his arrival North, the person to whom it was entrusted carried it with him to Illinois, where he belonged, and only a few days since forwarded it to its destination. The proclamation is as follows, and the G. G. H. Priest requests the Masonic Press should publish it.

GENERAL GRAND CHAPTER OF THE UNITED STATES.

*Office of the General Grand High Priest,
Charleston, S. C., 10th August, 1862.* }

Whereas, in consequence of the condition of the country, it is in my opinion impossible that the Triennial meeting of the General Grand Chapter, which was appointed to have been holden on the 10th Sept. 1862, at the city of Memphis, can be holden at that time and place; therefore by virtue of the powers in me vested by the first section of the first paragraph of the General Grand Constitution, I do hereby 'change the said time of Meeting to some subsequent time,' of which subsequent time due notice shall be given to the officers and members.

ALBERT G. MACKEY,
G. Grand High Priest."

A CHINESE VISITOR.

FREEMASONRY is an expansive institution. At the meeting of the Grand Lodge in Trenton, a travelling card was handed in inscribed with the name of the visiting Brother. The officers scanned it up and down, down and up, crosswise and obliquely, but no intelligible revelation would it make of the patronymic of its bearer. The surmise was that a chicken had stepped into an ink pot and tracked the paper. It happened that a Brother who was learned in Oriental Calligraphy, detected "celestial marks" upon it, and it turned out that a John Chinaman was at the door desiring to work his way in. This he readily effected, and exemplified the comprehensiveness of the fraternal embrace of the Order, greatly to the satisfaction of the members — *Jersey City Sentinel*.

ROMA—AMOR.

THE following exquisite piece of mental imagery is from the pen of a German Brother Seydel, and conveys a world of reflection to the Freemasons of the present day. In the earlier and purer days of the church of Rome, the society of Freemasons, not only as builders, but worshippers of the true God, received the protection and encouragement of the Romanist Christians; and to their skill and knowledge of architecture, and the arts, are to be credited most of the proudest structures which now adorn Europe. But while Masonry maintained its purity and faltered not in the faith of its founders, the church of Rome became corrupt, and fearing the influences of the pure and liberal teachings of the former, became its most powerful opponent, and even went so far as to inflict the tortures of the Inquisition on those of the Fraternity who continued to practice their rites and ceremonies, occasionally endeavoring to prevent the spread of Masonic principles by issuing Bulls of excommunication against such members of the Romish church as should enter our Lodges, and there behold the true light of revealed religion. Masonry, however, has not been crushed, while Rome is tottering. Hear our German Brother:—‘In centuries long past, a mighty nation essayed to unite the world under its single and powerful sway, and ROMA, the mistress of the world, sat triumphant on the Seven hills of her Eternal City. Again, at a later period, the nations of Europe, poured forth their countless thousands to redeem the sacred shrine from Paynim hands, and again it was the proud name of ROMA which assisted them in their efforts. All these have passed away: but now in the nineteenth century, behold again a mighty army united in labor and love; joyously and confidently bearing aloft the same old banner of Unity, but now by favoring-gales reversed, so that the whole world may read and understand that the name of that which now unites us, is AMOR; that to it, the Master of gods and men, do we look for guidance on our way to the conquest of that holy sepulchre from which that better part of man which must survive the grave, shall be raised to new and eternal life, and enter into his banqueting-house whose banner over us is Love.’—*N. Y. Courier.*

THE REBELLION.

WHILE we have been peaceably pursuing our labor in our respective Lodges, many of our Brethren during the last eight months have left their homes to engage in the bloody conflict of sustaining the Union and our National Flag against the deadly enemies of our country. They have been exposed to the hardships and trials of a camp life, and have met the enemy face to face. Notwithstanding, our armies and fleets have poured showers of iron hail into the ranks of our enemies and into their forts, and although God was pleased to give us victory over them—for whoever sides with God, is sure to be victorious—yet it becomes us to offer fervent prayer to the King of Kings, the God of armies, that wars may cease, peace be restored, and we become again a happy nation, “that people whose God is the Lord.”—*Ad. of G. M. of Vt.*

THE MASONIC TROWEL.

We are gratified to learn that this excellent Masonic periodical, published at Springfield, Ill., by R. W. Brother H. G. Reynolds, Grand Secretary, is meeting with the success and encouragement to which the ability and zeal of its estimable editor eminently entitle it. We rejoice at this the more, and mainly, for the reason that the paper is entirely conservative in its character, and well calculated to improve and strengthen the minds of the Brethren among whom it may circulate, in their reverence for the established laws, usages and customs of Masonry, as they have come down to us from all time; and on the preservation of which, free from innovation and alteration, the distinctive character and perpetuity of the Order depend. Our Brother gives the following notice in his last number:—

Henceforth we shall edit our Judicial Department ourselves. As we intend to double the size of our paper at the commencement of the next volume, we shall pay close attention to matters of law, usage, and regulations.

The Brethren and Lodges are invited to write us freely, and we shall answer them freely, considerately and carefully in these columns.

The six most noted Masonic jurists in America, are Brothers Moore of Boston, English of Arkansas, Hubbard of Columbus, Dove of Virginia, Lewis of New York, and Mackey of South Carolina. Three of these are Grand Secretaries, and three are Past Grand Masters and eminent Lawyers.

Of these, Bro. Moore of Boston, a Grand Secretary, is the safest. We have been active in all the workings of Masonry for fifteen years and think we can advise for the good of the Craft without the intervention of authority, even though we are but an humble officer. So Brethren, do as you did—write freely, and freely will we answer. For our answers, none will be responsible but ourselves.

MASONIC HALL AT RIO JANEIRO.

The Masonic Temple in Rio Janeiro was formerly a Theatre, and was begun during the visit of the Royal Family to the above city, but after their return to Portugal, in 1821, the building association was dissolved and the structure left unfinished. In this condition it remained until 1840, when the Grand Lodge purchased it from the proprietor, by paying the accumulated ground rent; the cost, eleven thousand milreis, was advanced by two wealthy members of the craft, while the superintendence of the undertaking was entrusted to Bro. John Clemento Pereira, who founded a society under the name of the "Glory of the Lavradio," and among which he distributed shares of fifty milreis each. These shares could only be owned by members of the Grand Orient, or their inferior Lodges, and in the case of the death of a shareholder, the heirs or creditors received an equivalent for their portion. With this fund the debt was paid, the building finished and properly arranged.

The building contains four halls for the Scottish and two for the French Rite, also one for a Master's Lodge, a Banquet Hall, Audience and Council Rooms, and a Gallery which runs the whole depth of the building, and contains the Archives of the Grand and her subordinate Lodges. Three Castellanes are constantly in attendance, as well as the Grand Secretary, with his clerks.

THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 22.]

LET us now turn to the actual organization and system of the Fraternity of Stone-masons, as it existed during the Middle Ages. In every place where the Master was engaged in the construction of a building, a large number of workmen were gathered together, and there these sworn brother masons constituted a "*confraternitas*," to which amateurs were likewise admitted, provided they complied with the necessary obligations, and submitted to the general regulations of the craft. Among the privileges of these amateurs, was the right of participating in the administration of justice, (according to ancient usage,) in the choice of the officers, at the banquets and feasts, and in good works. At the head of the Fraternity there was, in accordance with ancient custom, a presiding Master, annually elected by the craft, who settled all disputes "according to the usage of the craft and law of the stone-work," (*nach Handwerksbrauch und Steinwerks-recht.*) The great body of the craft, the brethren, were on terms of perfect equality. The Fellow-craft was bound to instruct his younger brethren in the art, without pay or compensation; to impart to them all that he had himself acquired, and this knowledge was only imparted to those who had been received and acknowledged as Brethren. Once a month an assembly was held, at which the affairs of the Fraternity were discussed; those who had offended against the rules and regulations were tried and punished, and the proceedings concluded with a feast or banquet. The principal feasts of the Stone-masons, were held on the days of St. John the Baptist, and of the "four crowned martyrs," the special patron Saints of the association. When the apprentice had finished his time of service, had duly performed his tour of travel, and had been regularly announced to the Lodge, as being of good report, he was then received, after paying the usual fee and contracting an obligation of obedience and secrecy. Besides these monthly meetings, each *Haupt-Hütte* held at least one special assembly every year, which was termed *Haupt-Gedinge*, or *hohe Morgensprache*.⁽¹⁾

In later years, when the Masters had begun to exclude the Fellow-crafts from their meetings, they held four "*Hauptquartale*," or quarterly assemblies every year, a custom which afterwards passed over into England, and was the origin of the "Quarterly Communications" of the Grand Lodge of England. The Fellow-crafts continued to hold their monthly meetings, at which, and also at their receptions of members, they retained a portion of the ancient usages and ceremonies of the original Fraternity.

The assemblies were invariably opened and closed with a catechism or dialogue, between the Master and his assistants. This was a peculiarly German custom and is to be found not only among the various crafts, but also in the ceremonies of the Courts of Justice, the *Vehme Gerichte*, &c. As long as the Lodges continued in a flourishing condition, it was customary to impart the secret doctrine to the new Brother, only when he had been duly received into the Fraternity, that is, after he had served his apprenticeship, and duly performed his travels. He was then instructed in the symbolism and allegories of ecclesiastical architecture, and in the

secre meaning of the architectonical embellishments. He then also learnt how to construct plans for himself, in accordance with the rules of their art, in order to qualify himself as a Master.

The German style of architecture, with its ancient symbolism, maintained its position in the old German Lodges until the period of the Reformation. At this time, however, it had already commenced to decay, and the assemblies had less in view the progress and improvement of their art, than the mere maintenance of their peculiar ceremonies and customs, and the adjustment of affairs over which they still possessed exclusive jurisdiction. What they had already learned was indeed preserved, but they made no progress, and this, in itself, was a step backwards. After the Reformation, when church-building ceased almost entirely, and the meaning of the symbolism was less generally understood, the Stone-masons gradually degenerated to the level of ordinary workmen. So, also, in the course of time, the ceremonial, now no longer understood, gradually assumed the form of that of the other trades, and lost its peculiar significance, the more so, as in many places the Stone-masons joined the guilds of ordinary Masons. This was not so much the case in England as in Germany; in the former country, although they also gradually degenerated, and became ordinary guilds, or companies, yet they always retained their ancient ceremonies, so that at the period of the establishment of our present system of Freemasonry, *these were still practised, and only required a different explanation.*

The German Stone-masons, on their separation from the cloisters, very naturally retained the peculiar ceremonial which had been the custom of the monastic lodges; and thus we find that their ritual of reception was a close imitation of the initiation formerly practised in the Order of Benedictines.⁽²⁾ The Fellow-Craft who had served his proper time as an Apprentice, and had been declared free, if desirous of being admitted into the Fraternity, was required, as in other guilds and companies, to furnish proofs of his honorable and legitimate birth, and good character. It must be borne in mind, that there were certain classes whose occupation was considered dishonorable, and their children were ineligible as members of a guild. The Statutes expressly required that the candidate should be free-born, of unblemished reputation, and sound both of body and mind. The Fellow-Craft at once received a distinctive *mark*, which he was obliged to place on all his work. The Brother who proposed him for membership was at the same time required to vouch for him.

On the appointed day the candidate repaired to the house or inn, where the assemblies of the craft were held, and where the guild-chamber had been prepared for his reception. The Brethren having laid aside their arms, the Lodge room being a place dedicated to peace, were then admitted, and the Master proceeded to open the assembly with the customary formula. Having announced that the initiation of a candidate was about to take place, he deputed a Brother to prepare him in due and ancient form, for the ceremony. The candidate, in accordance with the custom of ancient pagan times, assumed the character and appearance of a suppliant, he was divested of his weapons and other metallic substances, a portion of his clothing was taken from him, his eyes bandaged, his breast bared, and his left foot naked. In this condition he was led to the door

of the chamber, which was opened to him on his applying in the prescribed manner. The Warden, or *Parlirer*, conducted him to the Master, who caused him to kneel, and repeated a prayer, after which he was led around the chamber and back again to the door, where being placed with his feet at right angles, he was taught to advance to the Master by regular steps. On a table before the Master was placed the open Bible, on which, the candidate swore to be true and faithful, to keep and perform the charges and duties of a Brother, and to conceal the secrets of the craft. The bandage was then removed from his eyes, the three great Lights were explained to him, he was invested with a new apron, and the pass-word was communicated to him. The salute, (*Gruss*), and the token (*Handschenk*), he had already received at the time when he sat out upon his travels, after having duly served as an Apprentice. His proper place in the guild-chamber, or Lodge, was then assigned to him.

If a Fellow-Craft, during his travels, desired to visit a Lodge for assistance or employment, he first applied with the customary knocks, and on being admitted, at once advanced to the Master, or, in his absence, the *Parlirer*, (whose duty it was to accost all strange Brethren,) with the three regular steps. During the examination of the stranger, which was conducted in the form of a catechism, or lecture, the other Fellow-Crafts stood by, their feet forming the angle of a square. After having asked whether any one present had anything to say, the Master closed the examination with the usual Stone-mason's knocks.⁽³⁾

At the banquet, which invariably succeeded the initiation and which was opened and closed with prayer, the Master drank a toast in honor of the new Brother, out of the drinking-cup of the Fraternity, (the *Willkommen*), to which he replied by drinking prosperity to the Brotherhood. This toast was always, and still is, performed among the German guilds, in three cadences or motions,—the cup being first grasped, using a glove or handkerchief,—then the lid or cover was raised,—and lastly it was carried to the lips; the cup was emptied by three separate draughts,—and with three motions it was replaced on the table.

Besides these ancient customs which we have described, the Stone-masons received from the monastic lodges, a secret architectural doctrine and mystic science of numbers, which they constantly employed in their art of building, and subsequently developed to a further extent. The numbers 3, 5, 7, and 9, were deemed particularly sacred,—so, also, were the colors of gold, blue and white, the two former having a symbolic reference to their art, and the latter to their secret association. A favorite symbol of the Fraternity, was the “interlaced cord,” frequently represented as an ornament over the portals of religious edifices. Their most expressive and peculiar symbols, however, were the compasses, square, stone-hammer or gavel, and rule, all of which had a moral signification in their Lodges. As in the church, the priest had his station in the East,—so in the Lodge the Master was placed in the East; the Wardens stood in the West, their faces turned towards the East. These three officers symbolically represented the three pillars of the Lodge, (Wisdom, Strength, and Beauty,) and were the representatives of the Fraternity.⁽⁴⁾

As far as concerns the symbolization of Masonic working tools,—this

custom proceeded not merely from the character of the age, but was also suggested by previous example, for the Stone-masons were by no means the first to symbolize the implements of the craft. But the Masons, more than any other guild, had a peculiar motive for attaching a higher value to their tools and implements, and to the technical language and materials of their art, with which they combined the idea of a spiritual building, because they had devoted themselves to a high and holy vocation. By the erection of magnificent houses of God, the Master Stone-mason, not only immortalized his own name, but also contributed to the glorification of the Most High, to the dissemination of Christian knowledge, and to the vivification of Christian virtue and piety.

Numerous indications of their secret confraternity and of their peculiar symbolism, as well as of their religious views, which were at all times opposed to the prevailing corruption of morals of the clergy, and not unfrequently to the orthodox ecclesiastical doctrines, are to be found on almost all the ancient German works of Architecture. Thus, in the church of St. Sebaldus, at Nurnberg, is a carving in stone, representing a nun in the embrace of a monk. In one of the upper corridors of the Strasburg Cathedral, fronting the chancel, is a sculptured representation of a procession; first comes a bear, supporting the cross, then follows a hog and a goat, bearing a sleeping fox as a holy relic. Behind the bear is a bitch, and a wolf carrying a burning taper. An ass engaged in reading mass, at an altar, completes the caricature. In the Cathedral of Wurzburg, are the two celebrated pillars, B. and J., in imitation of those which stood in the porch of the Solomonian Temple, and which are over four hundred years old. In the church at Doberan, in Mecklenburg, we find several double triangles placed in conspicuous positions, three vine leaves interlaced with a twisted cord, and many allusions to the mystic numbers. Here also is an altar-piece, in a good state of preservation, which gives a curious idea of the religious views of the architect. In the foreground are represented several priests turning a mill, in which the dogmas of the church are being prepared. Above them is the Virgin and infant Jesus with the Blazing Star. Below is the Last Supper, at which the Apostles are represented in positions familiar to all Freemasons. In another gothic edifice is a satirical caricature of the immaculate conception. In the cathedral of Brandenburg, is to be seen a fox in priestly robes, preaching to a flock of geese, and in the Munster, at Berne, is a painting of the Last Judgment, with a Pope prominently figuring among the damned. These satirical representations are termed the "*Wahrzeichen*" of the German Stone-masons.

The Corporation of Builders existed during the most flourishing period of the Orthodox church, and at a time when the Papacy was apparently in the zenith of its power. The latter, however, at this time had to contend with a widely spread enlightenment and against the efforts of many so-called heretical, gnostic-manichæan sects, who based their opinions partly on the primitive ideas of Christianity. Such were the Catharists, Albigenses, Waldenses, &c. The initiated and adherents of these sects travelled through all Europe, formed new communities and made many proselytes, not only among the nobles, freemen, burghers and tradesmen, but even among the monks, abbots and bishops of the church. At this

time too, reason was silently and secretly preparing to assert its sway and to maintain the light of truth in the midst of surrounding darkness. Ban, interdict and stake, were alike ineffectual in preventing its progress. The German Masons were certainly no strangers to these reformatory efforts, and there is scarcely a doubt that some, at least secretly, participated in the movement; the "Wahrzeichen" we have described furnishing ample testimony of the fact. The Masons, by reason of the nature of their art, were continually brought into contact with all classes and conditions of men; they had a personal knowledge of the nature of the Church, and well knew the degeneracy of the Clergy. They far surpassed their contemporaries in general knowledge and education; and in their travels, not confined to Europe alone, but frequently extending to the far East, they became acquainted with widely differing religious views, and gained a clearer conception of the idea of Christianity. Furthermore, they had learnt to practise toleration, and their Lodges became a sure refuge for those who were persecuted for opinion's sake, by a religious fanaticism. All who were good and true, and well learned in the art, were received among them, and were protected from the persecutions of the Church.⁽⁵⁾

The progress of the Reformation dealt a severe blow to the Fraternity of German Stone-masons.⁽⁶⁾ As it spread, fewer churches were erected, and the builders were thrown out of employment. Then came the thirty years' War, during which time all building was at a stand. In 1681, Strasburg fell into the hands of the French, and the German Princes, who had been so often deceived by the intrigues of Louis XIV., jealous of his power, sought, by every possible means, to circumscribe his influence in Germany. Their attention must necessarily have been attracted to a community like that of the Masons, the members of which dispersed throughout all Germany, and bound to one another by the closest ties, still owed obedience to the mother Lodge of Strasburg, now under French Jurisdiction. By a decree of the Imperial Diet, March 16th, 1707, all connection of the German Stone-masons with the Haupt-Hütte of Strasburg was formally interdicted. The establishment of a National Haupt-Hütte, for Germany, was never brought about, and dissensions arose among the separate Lodges of the country. In consequence of these difficulties, as well as of numerous complaints concerning abuses which had gradually crept into the Craft, the Imperial Edict of Aug. 16th, 1731, abolished all Haupt-Hütten, as such, and did away with all distinction between Grand and Subordinate Lodges; transferring to the government alone the adjudication of all disputes between the guilds, or crafts. It was also ordained that all distinction between the Salute-masons, (Grussmaurer,) and the Letter-masons, (Briefmaurer,) should thenceforth be dropped, and that for the future no new Master should be sworn to conceal the secrets of the Craft. Nevertheless, the association was still secretly continued, and retained the old distinction between the Gruss and Brief-maurer, their own administration of justice and their subordination to the Haupt-Hütten.

In France, the Building Associations flourished for a time, but gradually declined, and in the beginning of the 16th century, united with the city Guilds or Corporations. They were finally abolished by Francis I. in 1539.⁽⁷⁾ The last legislative assembly of the German Stone-masons took place in the year 1563. Much light has been thrown upon the old tradi-

tions, during the last few years. Reichensperger lately discovered at Treves, the Guild-chest of the Stone-masons' Guild, which contained many valuable manuscripts, one of which dates back to the 30th Oct., 1397. In the city library of Treves is still preserved the record book of the Stone-masons' Court, embracing a period of years from 1670 to 1721, and containing much interesting information concerning the inner life of the craft.

At the present day there are no authentic documents in existence which refer to the organization of the German Stone-masons' Fraternity during its most flourishing period. It was only when the ancient forms had already begun to decay, when the taste for forming leagues and confederacies was on the wane, and when the understanding of the ancient rituals and the old discipline had begun to die away, that the Masons felt the necessity of preventing still further decay, by re-establishing the ancient land-marks, by excluding all foreign elements from the craft, and by compelling the Stone-masons to belong to the Guild. For this purpose, they assembled together in the year 1459, and resolved to renew and revise their ancient Constitutions and Statutes.

These Statutes, which are undoubtedly based on the ancient customs of the craft, were discussed and agreed on at two assemblies of Masters and Fellows, held "in the manner of a Chapter," (in *Kapitelsweise*); the first at Regensburg, on Easter-day, 1459, and the second, some time afterwards at Strasburg, when the new Regulations were definitively settled and adopted. They breathe throughout the spirit of the German Imperial Constitution, and are evidently a renewal of the ancient laws of the Fraternity.

The expression "*in Kapitelsweise*," which is used by no other Guild, is derived from the Convent meetings of the Benedictine monks, which were termed "*Capitula*," or Chapters. We find, also, in the old English Constitutions, and in the Act of Parliament of Henry VI., the meetings of the Masons termed "Chapters, Congregations, Assemblies, and Chambers."

All the precepts of these Statutes, which were kept secret from strangers, and which were read in the Lodges, at least once a year, refer to the moral obligations of the Brethren among one another and towards strangers, and breathe throughout a spirit of brotherly love, strict integrity and morality.

This important document was first published from a certified manuscript of the Haupt-Hütte, of Strasburg, in Heldmann's "*Drei ältesten geschichtlichen Denkmälen der deutschen Freimaurer-Bruderschaft, Aaran, 1819*," then in Krause's "*Drei Kunsturkunden*," and in Heideloff's "*Bauhütte des Mittelalters, Nurnberg, 1844*." Kloss also published them in his "*Freimaurerei in ihrer Wahren Bedeutung*," in which he has carefully collated and compared them with the English Constitutions. Fallon and Keller have also given us copious extracts from them. An English translation, by the "Latomia Society," will be found in the "*Masonic Eclectic*," vol. I, No. 1.

These Statutes were repeatedly confirmed by the German Emperors,⁽⁸⁾ first by Maximilian I., in 1498, and subsequently by his successors. It is worthy of note, that this document bears a date but little later than that of the "Ancient Poem," of Halliwell, and that both contain almost precisely the same regulations, although somewhat differently arranged.

The "Revised Statutes of 1463," contain a repetition of those of 1459, with a few necessary additional regulations. The religious instruction, and the allusion to the "four crowned martyrs," (*quatuor coronati*),⁽⁹⁾ contained in the latter, are omitted in the Statutes of 1463.

A comparison of the Strasburg Constitutions of 1459, with the Ancient Constitutions of the English Masons, will convince the most sceptical, that the German "Steinmetzen" and the English Freemasons were members of one and the same fraternity; having the same laws, customs and usages, and springing from the same source. If further proof is wanted, it will be found in the concluding portion of Halliwell's "Ancient Poem," entitled "*Ars quatuor coronatorum*." What are these "holy martyres fowre," but the "*hieligen vier gekronten*," (the four holy crowned martyrs),—the patron Saints of the German Stone-masons? Kloss gives us a German translation of this legend, which is to be found in the *Breviarum Romanum*, 1474; the *Breviarum Spirense*, 1478; the *Breviarum Ord. Hierosol.*, 1495, and the *Brev. Ultrajectense Venet.*, 1497.

[To be Continued.]

NOTES.

1. Heldmann's *Drei gesch. Denkmalen*, &c.
2. Fallon, *Mysterien der Freimaurer*.
3. Fallon, *Mysterien*, &c. Findel, *Geschichte der Freimaurerei*.
4. Winzer, *Die Bruderschaften des Mittelalters*.
5. Findel, *Gesch. d. Freimaurerei*.
6. Heldmann, *Drei gesch. Denkmäl.* p. 337.
7. Rébold, *Historie gen.* p. 76.
8. See Heideloff, Fallon and Kloss, who give copies of the confirmations.
9. Kloss, *Freimaurerei in ihrer Wahren Bedeutung*, p. 257.

RELIQUES OF WASHINGTON.

"IN the Masonic Hall in the city of Alexandria, State of Virginia, preserved with more than religious veneration and care, are to be found the following articles, the property of Alexandria Washington Lodge, No. 22.

"A charter granted by Edmund Randolph, 'Governor of Virginia and Grand Master of Masons,' to our well-beloved Brother, George Washington, &c. A. Master's apron, a present from Madame Lafayette by the hand of her husband, the Marquis, to General Washington. This was shown to General Lafayette, and also the box which contained it (now in the Lodge), on his last visit to this country. The recollections of the man, the husband, the Mason, overcame the soldier, and tears flowed down his furrowed cheeks.

"A piece of cloth from the coat worn by General Braddock at his death. The pocket compass carried by General Washington on his visit to Fort Pitt. The boot strap worn by Gen. Washington at Braddock's defeat. Washington's spurs. A button from his coat. A piece of Washington's coffin, and cloth that covered the same. A part of the tent that he used on the field. A pocket-knife, presented to him by his mother when he was twelve years of age and which was in his possession fifty-six years. His wedding gloves, and one that he wore when mourning the death of his mother. Two manuscript letters, one of which proves his attachment to Masonry. Various medals. The arm chair in which he sat as Master of the Lodge."

“BY THEIR FRUITS YE SHALL KNOW THEM.”

MASONRY like every other Institution, should be judged of by its actual fruits. For this we have a divine warrant. The Saviour himself has laid down the unerring test, “By their fruits ye shall know them.” “A good tree bringeth forth good fruit, and a corrupt tree evil fruit.” Now what have been the fruits of Masonry? Have they not been good? Have not Masons been ever loyal to the principles of civil and religious and constitutional liberty? Have they not with others freely sacrificed their treasure and blood in their maintenance? Have not many of them been among the most consistent professors of Christianity in the various religious denominations of our own and other lands? Have they not manifested a charitable disposition? Has not Masonry refined the feelings, improved the manners, and elevated the moral conduct of men, and smoothed the asperities of life? Has it not imparted comforts and diffused substantial blessings, by supplying the wants of the needy, relieving the sufferings of the distressed, and cheering the hearts of the desolate and lonely? Are not such good fruits, and do they not authorize and compel the inference that the tree is also good? If, therefore, we have any respect for the divine teachings of our Lord, any regard for his infallible logic, we must conclude that the Masonic Order is morally good, because its fruits are good. If it be a bad institution, it must have shown it. But is it evil to visit the sick? Is it immoral to comfort the disconsolate? Is it bad to relieve the poor and distressed? Is it disgraceful to become the guardian and educator of orphan children? If these are bad fruits, then we admit that the institution is bad. If they are virtuous and good, then we claim that the tree which produces them must be good, and that the benign influence of Masonry approximates the practical operation of our holy religion, for “pure religion and undefiled before God is this; to visit the widow and fatherless in affliction and to keep yourself unspotted from the world.”

A WORD OF CAUTION.

CRAFT Masonry in my opinion, never stood so high in the estimation of thinking men, as it does this day. Our Lodges are fast filling up with eminent young men, who will do honor to the Order. Even men in middle life have recently manifested an ardent desire to be known and acknowledged among the fraternity of Free and Accepted Masons.

Notwithstanding so many are seeking to gain admission into our Order, yet it becomes all our Lodges to be exceedingly cautious whom they admit.

We cannot be too careful in investigating the characters of those who apply for admission. It is far better for a Lodge to reject two worthy applicants than to admit one who will do dishonor to the Craft.

Then Brethren let us strictly adhere to the principles taught us by our beloved fathers, steadily pursuing the path they trod, following the excellent examples they left us, looking unto the Supreme Architect of the Universe, for help and assistance, so that when we shall be called from labor on earth, we may be prepared to partake of divine refreshments on high.—*G. M. Vermont.*

DEATH OF THE SON OF BURNS'S "SOUTER JOHNNY."

Nor many weeks have elapsed since we chronicled the death of the "wee Curdie John" of the dedication addressed by Burns to his early benefactor, Bro. Gavin Hamilton, of Manichline. We are now called upon to record the removal of another "old-time Freemason," himself a contemporary of Burns, and the son of one of the principal characters depicted in that inimitable "Tale" in which the poet has immortalized "Kirk Alloway" and other places passed by

" * * * honest Tam o' Shanter,
As he frae Ayr ae nicht did canter."

Bro. John Lauchlan, who died at Ayr on the evening of the 16th inst., had many titles to the respect of the community, and as a Mason, was held in the highest esteem by his Brethren. As we have set out by introducing our departed Brother in his relationship to Souter Johnny, we cannot do better than to follow up the allusion to his father by giving an extract from an unpublished glossary of the songs and poems of Robert Burns, in which the identity of the immortal Souter is thus advocated:—"Souter Johnny was the late John Lauchlan, shoemaker in Ayr. He and the poet were born in the parish of Alloway, and there brought up in boyhood together. The future Souter removed with his parents from Alloway to Ayr where he was bound as an apprentice to a shoemaker. His intercourse with the poet was thus somewhat interrupted; but their regard for one another was not lessened, for the Poet was scarcely ever in Ayr, but the Souter (for so he was designated by the Poet before the celebrated poem had being) was sent for to Luckie Shearer's, a favourite howf in the Townhead of Ayr (now the Tam o' Shanter Inn), to have a tankard and a chat over the reminiscences of their early days. The Souter's son had quiet good recollection of their meetings and at more than one of these there can be little doubt they were joined by the redoubted Tam o' Shanter, for the howf was a famed Hostelry, at which he and many of the Carrick farmers put up, and Tam was well known to Burns and the Souter, and on that "ae market nicht" of their festivities, when Tam parted from his jolly companions to take his solitary journey homewards past "Alloway's auld haunted Kirk" it is very possible the Poet first conceived the idea of his wonderful tale. It has been alledged that a John Davidson, a shoemaker in Kirkoswald, was the Souter Johnnie, on the ground that he and Tam were frequently boon cronies in Kirkoswald—Tam's farm of Shanter being in that neighborhood, where both possibly may have met the poet during the sojourn there; but it may naturally be asked, what was Davidson doing in Ayr so late, and so far from home? and even if there, is it possible to believe that Tam would have left him in Ayr and journeyed home by himself. In short, it is impossible to suppose that the poet when composing the poem had any other individual in view than his own boy Companion, and boon comrade in early manhood. At all events the late John Lauchlan was recognized by all and sundry in and about Ayr, as the Souter Johnnie of the poem from the day of its publication; and much to his chagrin, he retained the sobriquet to his dying day.

The Souter was a member of Ayr St. Paul's Lodge, and at his death his re-

mains were interred with Masonic honors. His son was a Craftsman of sixty-five years' standing. Ayr St. James (No. 165) was his mother Lodge, and in it he received also the degrees of Royal Arch and Knight Templar. He was one of the original members of Ayr St. Paul's, a Lodge raised by Freemasons serving in the Ayrshire Militia in 1799; and was delegated by his brethren-in-arms to proceed to Edinburgh to receive from the Grand Lodge of Scotland the charter of the new-formed Lodge. That document Brother Lauchlan carried in his knapsack to Stirling, where the militia then lay, and in the Court Hall of that town was the oil of Consecration poured out upon the altar of Ayr and Renfrew Militia St. Paul, early in the year 1800, by the office-bearers of the Lodge "Ancient Stirling." Br. Lauchlan was called to the chair of St. Paul's in 1805, and at various other periods of its history was the same honor conferred upon him. So highly were his services appreciated by his Brethren, that in 1808 he was presented with a handsome silver medal in the name of the Lodge, "as a tribute of esteem and mark of respect towards him for his laudable conduct while Master, for his attention to its interests and prosperity, and for his spirited exertions in supporting its dignity and maintaining its independence." As showing the zeal with which he entered into Masonic matters, it is worthy of mention that during the first 50 years of this century only twice was he found to be absent from his place in the Lodge at its annual meeting. And in later years, although bending under the infirmities of old age, whenever anything of more than usual importance appeared upon the business card of the Lodge over which he had so often and so worthily presided, he was sure to be present, aiding with his counsels those who could not lay claim to the experience in Lodge affairs which he possessed. The last Masonic meeting which our deceased venerable Brother attended was at that of the Ayr Priory, in March last, when he seconded the nomination of a successor to Sir Knight Major Thornton, who had resigned the command of that Encampment in consequence of his removal to Derby. On that occasion he was in high spirits, and entertained the Sir Knights with a graphic sketch of the state of Knight Templary in his early days, when the whole steps from E. A. to K. T. were given in every Craft Lodge throughout Scotland. From our boyhood we have known Br. Lauchlan as one of our most respected citizens, and since, being drawn down closer to him in the bonds of Brotherhood, we have ever found him to be a Mason of high intelligence and unsullied reputation. Although now removed from our society, he will long live in the remembrance of those who knew him best. We understand he has bequeathed his diplomas and other Masonic papers, to his Masonic son and most intimate friend, Bro. Andrew Glass, a Past Master of Ayr St. Paul's. These relics of Souter Johnny's soon will form a valuable addition to those already preserved by Bro. Glass, under the roof-tree of the far-famed Tam o' Shanter Inn, of which he is the respected lessee. Though not like his father, the Souter, buried with Masonic honors, the remains of Bro. Lauchlan were followed to the grave by the Provost and magistrates of Ayr, and a large concourse of the general community, as well as by the representatives of the various Masonic bodies of the town in which he lived. Peace to his ashes!—*London F. M. Mag.*

THE LAW OF PROGRESS.*

* If we would appreciate the age in which we live, we must mark the impress of mind upon the masses, and upon the institutions by which they are surrounded; we must also note the influences which that impress has from time to time exerted in moulding the aggregate character. There are no means of illustration, perhaps, more simple and vivid than that afforded by contrast. If, therefore, as citizens of this Republic, we feel that love of country is ever welling up from the full fountains of our hearts, we must bear in mind that this just conception of our true position is supplied by the instructive contrast which other nations, other governments and other people present, whose social and political condition alongside of our own serve to strengthen our patriotism, and to stimulate our hopes and wishes for the spread of liberal ideas.

If this contrast indicates a higher and more refined civilization as the inseparable accompaniment of the civil and domestic institutions of our land; if the rule of reason and the noble impulses of humanity are laid side by side with the reign of violence and cruelty, and the soothing influences of a chastened Christianity succeed to theories of crude morals, and subtle philosophy, and serve to awaken more close fraternal relations among free men; if the cultivation of science is of easy access, and the diffusion of knowledge, freely and without price, to the millions, tends to supply an ample veneration for religion, and inspire a love for the truth; if liberty, under proper constitutional and divinely imposed restraints, combines to invite the intellect of all men to its highest efforts, and the age in which we live has become distinguished for "triumphs of mind, which have carried genius into paths never before trodden;" if these, with other countless blessings, are but a tittle of the secret springs of the progress of our country, of the prosperity of our people, then may we understand the permanency of Masonry, and what have been the agencies which have guided her counsels here, and wrought out so effectually her mission of benevolence among men. The causes which have perfected government and which especially prevailed in the formation of that well-balanced political system, under which we dwell and which, if the cautious and far-seeing wisdom of its founders had been heeded in time, would never have been disturbed and might have lasted forever, are the same in truth as the influences which moulded our Order, have advanced its usefulness, and are now leading it onward to the fulfillment of its destiny. That cause is now known and designated as the law of progress—not what the world calls progress, consisting in the overthrow of all the good conserved by the wisdom of the past,—but the same in principle which has for ages been silently, yet effectively, combatting error, in theories of government, in the abstraction of morals and in the devices of philosophy. The struggle has been earnest and persevering. And as men naturally cling with fondness to institutions and opinions hallowed by time, as they linger with concern around the excellencies of ancient systems, warring firmly for the preservation of cherished forms, and slow in yielding to useless innovations, so against a mass of opposition has Masonry continuously advanced, carrying her torch of truth from age to age high above the din of peoples and the swelling storms of sentiment and passion, successfully contended for her principles with the progression of things, and adapted them to the pursuits and happiness of men.

*From a very excellent Oration delivered before St. John's Lodge, No. 1, at Newark, N. J., by Brother Rev. G. Musgrave Giger.

Our Order was originated by earnest, thoughtful, working men ; men of profound sagacity and with hearts filled with generous sympathies, and prompted by the noblest impulses. As the ancient pioneers in a great work of philanthropy, their early efforts commend them to our profoundest gratitude ; and whilst the *morale* which pervades the system, has been essentially the fruit of progress, the broad principles which lie at the foundation of the institution as laid by their wisdom remain fixed and unchanged. If we would, however, understand the secret of our success in the mission in which we are engaged, we must refer the countless blessings, which Masonry has scattered in its pathway, to the enlightenment which has so thoroughly controlled its counsels, awakening a constantly enlarging humanity, refining the nature, and mollifying the hearts of its votaries. Its ministrations are world-wide in their extent. A benign progression, acting upon its internal discipline, and stimulating its latent energies, has greatly enlarged the field of its benefactions, comprehending within its function moral agencies, affecting society at large, as well as its membership. It claims a supervision over the private character of the constituent ; watches his conduct as a citizen, a parent, husband and friend ; imposes upon him a strict obedience to the laws, and holds him to prompt accountability if he offends. It listens to "the still, small voice" which runs along the whole line of being, stretching its spiritual telegraph into every heart, that it may link them all with God. Well may we pause when we consider the distinctive principles of Masonry, to exclaim in the sentiment of the Roman matron—these, these are the precious jewels of our Order.

THE CONSERVATORS IN ILLINOIS.

[From the Masonic Trowel, edited by R. W. Bro. H. G. Reynolds, Grand Secretary of the Grand Lodge of Illinois. We invite the special attention of the reader to the last paragraph.] :—

ONE year ago, the Conservators, acting in concert, endeavored to gain possession of the Grand Lodge by electing Masters who were in their interest. Several old and tried Masters were displaced, and Conservators elected in their places.

Others, under the soporific influence of the wily Vice chief Conservator, and another prominent traveling Grand Officer, all in direct and known disobedience of the edict of Grand Master Buck, were coaxed and wheedled into the Conservator's Association, until, considering their numbers, unity and influence, they had well nigh, without the knowledge of the Craft, attained complete control.

Indeed, we believe today, that if it had not been for our appeal to the Wardens who came up manfully, and for the double-breasted wall of past Grand Officers, the Conservators would be tyrannizing now over the loyal men in Illinois to the top of their bent. And rough work they would make of it, too. We want to say to all loyal Brethren, who know in their own hearts that they are loyal to their government and their Grand Lodge, *without distinction of party*, see to it, that your Masters, Wardens, and Secretaries are truly loyal in all these things. Have nothing to do with Brethren for these places, who are running after every new thing. Require them to say, upon their Masonic honor, that they either have not been, and have no desire to be, followers of that invader, Rob. Morrin, or that they have forsaken him and all his work in good faith. Let there be no half-way work about it.

Furthermore, require them to disgorge and destroy all printed or written notes and keys without reservation ; and also, that they neither teach or learn Masonry, except from mouth to ear.

Brethren ! Be firm and determined in this matter. If you do your duty at the coming election, this thing will die out ; if you do not, the scene at the last Grand Lodge meeting will be child's play in comparison with what will take place at the next.

Let the loyal Brethren remember, that "an ounce of prevention is worth a pound of cure !" and that vigilance is the price of safety.

The political elections are over. Lay aside politics until after your Lodge elections, Brethren, and unite together, for we do earnestly assure you, that if our Grand Lodge can be made the prey of rebels and traitors in Masonry, then there is no safety for our distracted country ; *for, as we believe in God, the Maker and Governor of the world, so do we as sincerely believe that but for Masonry and its benign influences, this country would go to destruction.* Our only safety as a people, at this time, lies with Him in whom we trust, and the Masonic fraternity. We must keep out all rebellion and treachery ; keep the Craft one, or we shall soon be upon an ocean without a bottom or a shore.

MASONIC LITERATURE.

'We notice that several of the Grand Lodges have manifested watchful guardianship over the use of the insignia and emblems of the Order, and have prohibited their desecration by being used to attract attention to notices, advertisements, sign-boards, and other species of empiricism. With this we do not interfere, as we do not know that it *violates any "ancient land-mark."* But we are somewhat surprised that their efforts at *reform* stopped short of the full measure of relief against any species of charlatanism with which the Order is cursed. There is an extensive *quackery* practised upon the Fraternity much more disgraceful in its character and injurious in its consequences, than "square and compass" on sign-boards or affixed to advertisements. We are overrun with Prospectuses of U. M. Records—Alphabetical Lists of the names of every Mason in the U. S.—Masonic Almanacks—and others of like character, many of them bearing the imprimature of Masons high in authority and of distinguished titles. Lodges and individuals are induced to purchase or subscribe for these productions solely for the reason, that they are issued or highly recommended by Brethren who have rank and position, but soon discover that they have been "spending their money for that which is naught," and are led to the conclusion that Masonic literature is but trash. Why were not these made the subjects of the supervision of the watchful Brethren, and the Craft advised against this more disgraceful charlatanism than the wearing of pins and rings and seals, or the use of Masonic emblems in advertisements ?

The advanced state of Masonry has greatly increased the demand for light and information. The number of *reading* Masons has been multiplied. Empyrics taking advantage of this, are multiplying their productions, with attractive *titles*, (and too often under the prestige of Brethren of rank,) professing to impart in-

struction essential to the "Art," or to guard against deception or imposition, but containing only uninteresting and unimportant information. These, we think, should not have escaped the notice of these watchful Brethren. They are certainly much more obnoxious to rebuke and denunciation than the things of which they complain. The valuable standard Publications endorsed and recommended by Grand Lodges—that have maintained character and position for years—and the productions of Brethren of wisdom and intelligence, well qualified to impart useful instructions, are neglected for these *ephemera*, whose only excellence is their deceptive titles—whose only effects is to "*put money in the purse*" and lessen the character of the pure literature of Masonry.—*Grand Lodge of Georgia.*

THREE BALLOTINGS.

"Or what earthly use, we ask, are committees of investigation into the character of candidates, if three ballotings are necessary to determine his qualification for Masonry? Must one, initiated into the mysteries of Masonry, be stayed in his advancement until further inquiry can be made as to his 'former character,' traits and habits of temper and life?" Why were not these diligently and thoroughly investigated by the Committee? Before a man can be made a Mason, in *any well regulated* Lodge, he must have resided sufficiently long within its jurisdiction for a full development of "his traits and habits of temper and life;" and if these are not known to the Committee, they have nothing upon which to base a favorable report. A separate ballot for each degree can only be rendered necessary upon the assumption that three investigations must be made before the qualification of the candidate can be known."—*G. L. Georgia.*

THE OLDEN TIMES.

WE have been favored with a copy of a sketch of the history of St. John's Lodge, at Newark, N. Jersey, from which we select a few sentences, which may amuse the reader. The Lodge was established in 1761, by a Dispensation from the then Provincial Grand Master of New York. With occasional interruptions the Lodge continued to meet at the houses of the members until 1772. In January of that year, to April 1788, "and during the darkness of the American Revolution, the lights were extinguished, the sound of the gavel was no longer heard in the East, and all within the Lodge was silent as the grave," says the historian. He also tells us that the furniture of the Lodge was loaned to a "Camp Lodge," in the army, and adds—"At one of these Camp Lodges, it is said the immortal Father of his Country presided, and during his Mastership conferred the sublime degree of a Master Mason upon his illustrious friend, the Marquis de Lafayette;" which statement is the merest moonshine, and only calculated to elicit contempt. Washington at that time had more important business to attend to than conferring degrees—a thing that he never did in his life. Such silly tales are discreditable to Masonic history.

In 1804 a member was put on trial for misdemeanor. On his conviction "*the doors were thrown open, and he was expelled from the Brotherhood.*"

"At a meeting held in the following December, it was ordered that candlesticks and desks be provided for the Secretary and Treasurer, and a *cocked hat* for the Master."

In Dec., 1805, it was proposed to celebrate St. John's day by having a dinner, but the "proposition was abandoned upon ascertaining that none of the innkeepers in the town were willing to undertake so difficult a task," as serving up the dinner in the Lodge room! The members however got their dinners at Brother Tuttle's private house.

"In November, 1806, a donation was made to the widow Thiboe, which consisted of one cord or hickory wood, one hundred pounds of superfine wheat flour, one hundred pounds of buckwheat, and *four bottles of good Madeira wine.*"

LEAVING THE LODGE.

A PRACTICE too common in many Masonic Lodges, that of members taking part in the business of the Lodge, and then leaving as soon as preparation for the degrees is announced, is severely and justly condemned by Bro. McJilton. He says:—"The practice is a bad one and ought to be discontinued. It nevertheless seems oppressive upon the Brethren to prevent them when they have a desire to return to their homes; and the rule, if rigidly enforced, may prevent their attendance. Brethren should cultivate a love for the work of the Order, which may be readily done when the desire is entertained to learn the process by which men are brought from the outer darkness to the true Masonic Light. Every Master Mason should become familiar with the important principles involved in the labors of the Craft, in the work of the several degrees. Masters of Lodges should use their discretion in allowing Brethren to leave their Lodges under the circumstances complained of. They have charge of the workmen during labor, &c., and can regulate matters so as to prevent improprieties in the premises, without being oppressive upon their Brethren."—*Com. Cor. G. L. Ver.*

Obituary.

HON. ITHAMAR CONKEY.

THE following Resolutions were adopted by Pacific Lodge, Amherst, in commemoration of the death of their distinguished Brother, Hon. Ithamar Conkey.

Whereas, it has pleased the Great Master of the Universe to remove by death a beloved and esteemed member of Pacific Lodge of Free and Accepted Masons, Hon. ITHAMAR CONKEY, therefore

Resolved, That in his death we recognize the hand of that All Wise Disposer of events, who doeth all things well, and while we mourn his departure we also feel that what is our loss is his gain.

Resolved, That in him we have lost a faithful friend, a wise counsellor and esteemed companion; one whose presence was always a source of pleasure and profit.

Resolved, That in his death the community have also lost a useful member of society; one who was willing to forget self in his efforts to promote the well being of his fellow citizens, and who has done much by his counsels and labors to advance the interests of the community at large.

Resolved, That we tender to the afflicted family of the deceased, our sincere and hearty sympathy for their bereavement, and that the Secretary of the Lodge be instructed to transmit a copy of these resolutions to the widow of the deceased; and that as a further token the Lodge be draped in mourning for the period of thirty days.

MASONIC CHIT CHAT.

ARMY LODGES. The Grand Master of this State issued his Dispensation for the holding of a Lodge in the 42d Regt. Mass. Volunteers, on the 21st ult., on the petition of Maj. F. G. Styles and others. We understand that there are rising forty Masons in this regiment, of whom a considerable number are from Morning Star Lodge, at Worcester.

☞ The Grand Lodge of Minnesota at its Communication in 1861, declared that any connection with the unmasonic cabal known as "Conservators," is "sufficient cause for the exercise of Masonic discipline."

☞ The Grand Lodge of Colorado held an Annual Communication at Central City, in Nov. last, and elected Brother Allyn Weston, formerly of this State, Grand Master, and O. A. Whittemore, of Colorado City, G. Sec.

☞ The Grand Lodge of Illinois at its late Annual Communication adopted a Resolution granting leave to confer the second or third degree upon candidates who have become maimed since their initiation.

☞ We learn that St. Andrew's Lodge, in his city, disbursed in charity the past year the very liberal sum of *one thousand and seventy-eight dollars*.

Lodge Agreement with "mine host" ninety years ago. "I, ———, agree to provide a dinner for the Brethren of this Lodge, upon St John's Day, for two shillings sterling for each Brother that sits at table. I furnishing them with dinner and ale and one bottle of good punch, and the musicians' dinner gratis; and shall furnish the Lodge with what punch they may want, more than one bottle, at sixpence sterling per bottle. And I shall provide candles, tables and cloths, knives and forks, and plates and mugs. You furnishing glasses yourselves."

This very liberal offer, it is needless to say, was accepted by one hundred and thirteen of the Brethren sitting to dinner, but no record is kept of how many preferred glasses to mugs, from which they might quaff the "good punch" so liberally provided for them.
—*London F. Mag.*

☞ Lodges in the army have been multiplied to a very great extent within the last six or eight months. We have no means of ascertaining the precise number now in existence, but think they cannot be much less than a hundred; and we are gratified to know that they are generally well conducted and contribute much to the enjoyment and improvement, doubtless, of the Brethren connected with them, and by whom they are highly prized.

☞ The Grand Chapter of New Jersey at its late Annual Meeting, resolved that "it is the bounden duty of every Mason to be true and loyal to the government of his country, and condemn treason and rebellion as Masonic crimes."

GODEY'S LADY'S BOOK, for December, has been upon our table for some days, and is a magnificent number,—a fine specimen of the first and most popular lady's magazine in the world. The three principal plates in the present number are worth the entire subscription price for the year. "Found in the Snow" is an exquisite piece of art-work, and "Christmas" is not a whit behind it. The "Fashion Plate" is rich and beautiful as ever. The present No. concludes the 65th volume, and affords a good opportunity for ladies wishing this excellent periodical to forward their names to L. A. Godey, Philadelphia.

COWAN. This old Masonic word is defined in the record-book of "Mother Kilwinning" Lodge, Scotland, of 1705, as follows:—"The same day, by consent of the meeting, it was agreed that no mason shall employ no *Cowan*, which is to say, *without the word*, to work if there be one mason to be found within 15 miles—he is not to employ one Cowan under the payn of 40 schillings Scots."

Never solicit any man to become a Mason.

Never recommend an applicant unless you know him to be a *good man*, and who will conform to the precepts of the institution.

Never cast your ballot in favor of a candidate unless you know him to be worthy, and his moral character free from reproach.

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *Work*, and maintaining *uniformity* of *Practice* in the *Lodges*, the undersigned has prepared a *POCKET EDITION* of the *TRESTLE-BOARD*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *RITUAL*, and submits it as a *TEXT-BOOK*, in all respects in strict conformity with the *LECTURES* of ancient Craft *Masonry*, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the *Manual*, is a carefully prepared and comprehensive *Digest of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,
Boston, March 25, 1861. *Freemasons' Hall, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *RITUAL*, as sanctioned by the Grand Lodge of Massachusetts. The *Digest of Masonic Law* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*
Boston, Feb. 20, 1861.

A *DIGEST OF MASONIC LAW*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their endorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINSLOW LEWIS, *P. G. M.*
JOHN T. HEARD, *P. G. M.*
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the *Lodges* and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *RITUAL*.
(Turn over.)

As a reliable text-book of Masonic Law, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

Wm. D. Coolidge, G. Master
of G. L. of Massachusetts.

Boston, March 26th, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE-BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

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Nov. 1, 1862.

BENT & BUSH.

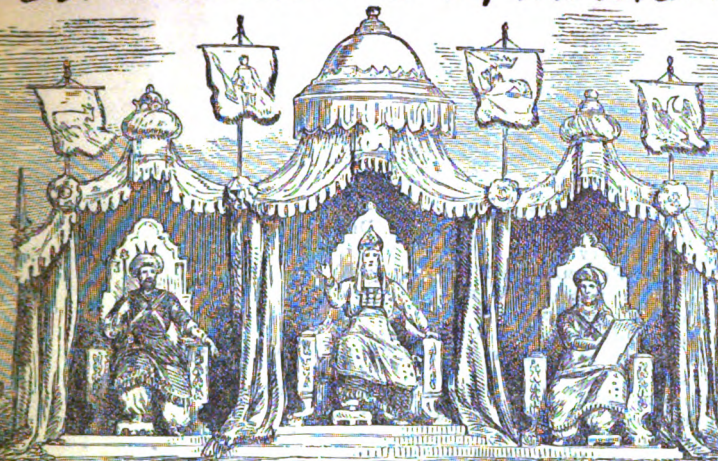
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BOSTON.



FREEMASONS, MONTHLY MAGAZINE,

BY CHAS. W. MOORE,

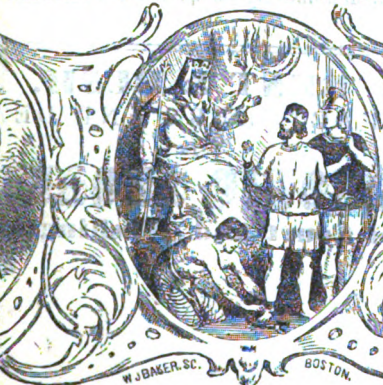
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LETTERS.

List of Letters from Nov. 30 to Dec. 31.

BUSINESS.—C Massard, Denver City, C Ter—L Lovell, Bridgewater—E Seifferte, Portsmouth, R I—J Christie, Portsmouth, N H—J G Anderson, Steelville Mo—P M, Stanton Mo—P M, Kankakee, Ill—H E Rockwell, Milbury, Ms—C E Morrison, Groton—L Fales, Milford—D Reynolds, Springfield—P M Bangor Me—E P Graves, Grafton—G H Kendall, Valparaiso SA—H B Congdon, Jan Francisco, Cal—W D Wheeler, Grafton, Ms—K Porter, Iowa City.

REMITTANCES.—W H A'ezander, Canton, O., 2—A W Blakely, Quincy, Ill—S A Avery, Portsmouth, N H—J B Congdon, San Francisco, Cal—J H Drummond, Portland, Me—J F Edwards, Fort Madison, Ind—M Clark, New Britain, Con—J A Haxinger, Honolulu—E P Burnham, Saco, Me—A Wengler, Stanton, Mo—M Amesbury, Kollingly, Con

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July 1, 1860.

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MANUFACTURERS AND DEALERS

IN

MASONIC REGALIA,

Corner of Court and Washington streets, BOSTON.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXII.

JANUARY 1, 1863.

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FRIENDSHIP.—NEW-YEAR.

"Ego vos hortaci tantum possum, at amicitiam omnibus rebus humanis anteponatis; nihil est enim tam naturæ aptum, tam conveniens ad res vel secundas, vel adversas."—*Cicero*.

"A HAPPY NEW-YEAR!"—*Jewish Salutation*.

FIRST, let us wish our Brethren and readers, one and all, "A HAPPY NEW-YEAR," while they and we will unite in an earnest, heart-felt prayer to the Great God and Governor of all, in whose hand are the issues of War and Peace, and of all happiness or misery, national as well as individual, that this NEW-YEAR may bring back PEACE and UNION to our beloved country! O how fervently must every patriotic heart desire that on this, the opening day of a New-Year, the light may once more begin to pierce through the dense clouds of rebellion and of blood-shed, coming as the harbinger of a calm, clear, lengthened day of peace about to dawn again upon America's horizon! That the year on which we are entering must be a most eventful one to our country, is plain to the dullest apprehension, for it is born in the midst of the most momentous series of events that ever marked the history, not of America merely, but of any people, ancient or modern. May heaven grant that it may be eventful only for good, and not be fraught with yet further and greater trials to our country and our Brethren! Writing as we do in anticipation of this New-Year's birth, the following lines of Frederick Tennyson occur to our mind with peculiar force:—

"Now Life and Death armed in his presence wait:
Genii with lamps are standing at the door;
Oh! he shall sing sweet songs, he shall relate
Wonder and glory, and hopes untold before.
Where is the sword to gird upon his thigh?"

In whatever direction you turn it is at hand—from no position is it excluded—it is never unseasonable, never unknown, insomuch that, as they say, we do not use water or fire on more occasions than friendship; nor am I now speaking of ordinary or mediocre friendship, though even that is both delightful and profitable, but of real and perfect friendship, such as sheds additional lustre on prosperity, and renders adversity more supportable by dividing and communicating it. And not only does Friendship comprise very many and signal advantages, but in this she unquestionably transcends every thing, that she projects the light of a brilliant prospect of hope over the future, and never suffers the spirits to be unnerved or to droop. For he, who has a true friend to look to, beholds as it were, a sort of reflection of himself. Wherefore, as regards them both, when absent they are present, and when in poverty are rich, and though weak they are in health, and, a still less intelligible fact, when dead, they are alive; to such a degree does the honor, the recollection, the regret of friends accompany them; and, from this consideration, the death of the one appears to be happy, and the life of the other to be praiseworthy. But if you should remove from the Universe the *harmony of benevolence*, neither a single family nor city would be able to stand, and even agriculture could not be maintained; and though it may be imperfectly understood how great is the force of friendship and concord, yet it can be estimated from quarrels and dissensions—for, what family is there so well established, or what community so firmly based, as that it could not be utterly subverted by dissension and discords? From this fact an opinion can be formed of the great advantage that there is in Friendship. It is recorded that a certain learned Agrigentine proclaimed in Greek verses, this principle, that ‘Whatever cohesions of matter, and whatever motions of bodies exist in the system of Nature, were produced by a principle of friendship, or of discord;’ and this is a principle, which all men both understand and illustrate by their conduct. If, therefore, any exercise of friendship has ever been exhibited in undergoing or sharing dangers, who is there that does not extol the act with the highest encomiums?

“What cheers were raised throughout the entire pit on the exhibition of the new play lately by our guest and friend Marcus Pacuvius, when, on the King’s expressing his ignorance as to which of them was Orestes, Pylades said that he was Orestes, that he might undergo execution instead of his friend, and Orestes maintained, as was really the case, that he was Orestes! If the people thus rose up and applauded in the case of a fiction, what must we suppose they would have done in a like case of real life? Nature easily and promptly demonstrated her power, when men adjudged that to be rightly done in the case of another, which they could not have done themselves.”

The allusion made above to the memorable friendship of Orestes and Pylades naturally recalls the very similar and no less illustrious example of Damon and Pythias, familiar to most of us even from our school-boy reading. We are all, however, too apt, we fear, to regard the narrative of that most remarkable exhibition of disinterested friendship rather as the fictitious creature of Fenelon's imagination, than as a fact of history ; but yet it was a well-attested fact, and one that should be accepted and cherished by every generous and especially every Masonic heart, as one of the most impressive and valuable lessons for the inculcation of those great and lofty principles which form the very essence of Masonry. The vivid and graphic dialogue-form, into which the story was so beautifully thrown by the genius of the good and eloquent Fenelon, is such as to commend it strongly to the mind of every reader capable of appreciating the power of genius in illustrating virtue ; but the simple facts, divested of every ornament, are all-sufficient in themselves to excite the sympathy of every heart in which good and generous emotions are not utterly blunted or destroyed. Damon was a Pythagorean philosopher, condemned to death by Dionysius, the tyrant of Sicily, about four hundred years before Christ. Having requested permission to go home and settle his affairs before suffering his appointed doom, the request was granted, on condition that his friend Pythias should become hostage in his stead, and suffer the death destined for Damon, if the latter should not return promptly at the time fixed for his execution. Pythias at once took upon himself the fearful responsibility of becoming security for his friend. Damon departed to his home ; and to the tyrant's surprise, faithfully returned before the expiration of the time appointed, and surrendered himself for execution. It is but just to the memory of Dionysius to observe, that the very fact of his being led by this exhibition of true Friendship to pardon the condemned Damon, was a proof of his own susceptibility to generous emotions.

From this digression let us return for a little while to Cicero : and first let us remark how often is Friendship—and, *we must in all candor add, Masonic Brotherhood*,—made the pretext for asking favors and services, which no friend or Brother ought to ask of another. On this subject we find some most valuable remarks in the treatise we are examining :—

“ Let this then be established as a *fundamental law of friendship*, to expect from our friend only *what is honorable*, and for our friend's sake, to do what is honorable ; not even to wait until we are asked, but to have our zeal ready, our reluctance distant ;—to delight in giving honest, ingenuous advice ; for in friendship the influence of friends, when they offer sound advice, should have the greatest weight, and this should be applied to admonish not only candidly, but even sharply, should the case re-

quire it ; and we are bound to act in accordance with it, when so applied. For as to certain philosophers of Greece, I think they had some curious ideas, but there is nothing that they do not follow up with too much refinement ; as among the rest, their opinion that excessive friendships should be avoided, so that it may not be necessary for *one* to feel anxious for *many*—that every one has enough, and more than enough to regulate, of his own concerns—that to be needlessly involved in the concerns of others is troublesome—that it was most expedient to keep the reins of friendship loose, so that you could either tighten or relax them at pleasure, for these philosophers contend that the chief requisite for a happy life is exemption from care, which the mind cannot enjoy, if one man be, as it were, on the rack for others. Moreover, they are said to avow a still more heartless principle, that friendships are to be sought after for the sake of protection and assistance, and not for the sake of kindness or affection, and therefore the less firmness of character and resources a man possesses, the more earnestly should he seek for friendships : hence it is, that women seek the protection of friendship, more than men, and the poor more than the rich, and persons in distress more than those who are considered fortunate in their circumstances. Oh ! Glorious Philosophy ! for surely they seem to take the sun from the Universe, who exclude friendship from life ; for we receive no gift from the immortal gods more valuable or more gratifying than this !

“ And what is this exemption from care that they speak of, winning indeed in exterior, but in many cases deserving in its essential nature to be rejected and discarded ? Nor is it consistent with reason to refuse to undertake any reputable measure or proceeding, to save yourself from being tormented with anxiety, or to abandon it, when once undertaken. For if we turn our backs on care, we must turn our backs also on virtue, for it is impossible that she can without some amount of distress, entertain disdain and abhorrence for opposite qualities, as kindness for malice, temperance for licentiousness, and courage for cowardice : hence it is that you may see the just to be most deeply indignant at unjust actions, the brave with cowards, the virtuous with the abandoned. And therefore this is the essential characteristic of a well regulated mind, to be delighted with what is good, and to be afflicted by what is contrary. So, then, if disquietude of mind befall a wise man (as unquestionably it does, unless we suppose all human sensibility to be rooted out of his heart,) what reason is there why we should banish friendship utterly from life, lest on its account we should expose ourselves to some annoyances ? ”

Surely it must be allowed that the above passage is pregnant with the profoundest truth and the soundest moral teaching, and that its lessons are

deserving of the deepest attention on the part of every Brother of the Order. Perhaps those lessons may impress us the more strongly when we remember that they came from the pen of one who, all-illustrious as he was, in his day and generation, as an Orator and a Statesman, was nevertheless a heathen, removed back by an interval of nineteen centuries from this, our day, of modern, Christian civilization and enlightenment. How nobly do the sentiments of this generous and elevated heathen mind contrast with the narrow and selfish philosophy of one whose maxims are virtually adopted, if not openly accepted and avowed by a large portion of mankind, even in our Christian country, in this enlightened age. We allude to Rochefaucauld, and particularly to that detestable and cold-blooded maxim, or definition of Friendship, which has been often quoted, and probably almost as often acted upon,—a definition that deserves the contempt and abhorrence of every true Mason :—" Ce que les hommes ont nommé amitié, n'est qu'une société qu'un menagement reciproque d'interet, et qu'un échange de bons offices ; ce n'est enfin qu'un commerce, ou l'amour propre se propose toujours quelque chose à gagner."

The commencement of a New-Year has seemed to us a peculiarly appropriate time to dwell upon the loveliness and the value of this Friendship-element of Masonry,—an element which indeed embraces all the others, as the whole must contain all its parts, and yet one which is not, we fear, understood, appreciated and acted upon so fully and so faithfully as it ought to be. In Scotland and other Celtic countries, every one is anxious both to have a "lucky first-foot" visitor, and to "begin the New-Year well," in the belief that "a good beginning makes a good ending ;" and even if there be a shade of superstition in the idea, it leans in a good direction. What a happy world would this not be—nay, to come down to a sphere more limited in number, though not in extent, for Masonry is co-extensive with the world—how happy, useful, and united would our Order be, if all its members were to act upon the noble and generous principles enunciated by the Roman Orator ! Let us then, at all events, make a good commencement of the New-Year, by resolving to study and to act upon them to the best of our ability, both in our dealings with the Brotherhood of mankind in general, and still more with that of our ORDER in particular, convinced that by so doing we shall not only be performing our duty as Masons, but, *a matter of most vital consequence at the present time*, rendering our Body more powerful and effective, by means of its thorough union and harmony, for the accomplishment of those high and beneficial objects, upon which we have dwelt more than once in our last year's numbers. And as gentle and kindly feelings are essentially those with which we would desire to enter on the NEW-YEAR, so would we de-

rive an additional argument, both for the forgetting and forgiving of every injury or offence the OLD-YEAR may have brought us, and for the cherishing and cultivating of every flower of Friendship that may bud forth in the garden of the NEW-YEAR, from the brevity of life, which makes the longest enjoyment of FRIENDSHIP, and all other earthly pleasures, but brief at least, for

"So brief our existence, a glimpse, at the most,
Is all we can have of the few we hold dear;
And oft even joy is unheeded and lost,
For want of some heart, that could echo it, near.
Ah! well may we hope, when this short life is gone,
To meet in some world of more permanent bliss,
For a smile or a grasp of the hand hastening on,
Is all we enjoy of each other in this!"

MONUMENT TO THE MEMORY OF BROTHER DR. WILLIAM N. LANE.

THE members of Henry Price Lodge of Freemasons, in Charlestown, have just erected at Pepperell, in Middlesex county, a handsome monument to the memory of their late Brother and Past Master, Dr. William N. Lane. On Tuesday, December 2, the officers and a goodly number of the Brethren, proceeded in the cars of the Fitchburg and Nashua and Worcester railroads to Pepperell, for the purpose of consecrating the structure in Masonic form. The ceremonies of consecration were performed by P. D. G. M. G. Washington Warren, assisted by the officers of Henry Price Lodge, several Brethren from Groton, and others.

The monument was prepared under the direction of a committee of the Lodge composed of the following, viz: Bros. F. W. Hurd, Horatio Wellington, J. B. Wilson, John S. Joy, Henry Doane and G. W. Warren. The monument is a broken column of Italian marble, placed on a base of Quincy granite, and was wrought at the establishment of Bowker, Torrey & Co. of Boston. The column is about nine feet in height, and bears an oak leaf wreath, wrought in marble, on the top. On the base is the square and compasses, emblematic of the fraternity, and the following inscription—"Erected to their Past Master by the Members of Henry Price Lodge, Charlestown, Mass. William N. Lane, M. D. Born July 16, 1810. Died March 22, 1862."

There were about forty Brethren present on the occasion, dressed in the regalia of the Order, and including the officers of the Lodge, as follows:—George A. Lounsbury, M.; Thomas B. Harris, S. W.; Samuel M. Nesmith, J. W.; Abel E. Bridge, Treas. pro tem; E. S. Wait, Secretary; Rev. T. R. Lambert, Chaplain; E. T. Woodward and Chas. A. Winslow, Deacons; Chas. A. Sawyer and John S. Joy, Stewards; H. G. Waldron, Marshal; Rowland Hill, T.

The Brethren marched in procession to the grave, accompanied by the Boston Brigade Band. The W. Master, Lounsbury, made a few brief remarks, and R.

W. Bro. Lambert, P. G. C., made a prayer; Bro. F. W. Hurd, P. Master of the Lodge, as Chairman of the Committee, made the following Address:—

Worshipful Master—In the month of March last, the members of Henry Price Lodge were called upon, for the first time, to mourn the death of one of their members; and one who had held the highest office in the power of the Lodge to bestow. He was one of the original founders of the Lodge, and contributed largely to its establishment and success. He was the first to fill the important office of Junior Warden, whence he was advanced in regular gradation to that station which you, sir, now adorn. He performed the duties of all the positions he filled, with faithfulness, dignity and punctuality.

A little more than a year ago he left us, and embarked as surgeon on board one of the national gun-boats attached to the Gulf Squadron, intending to devote his professional skill to relieve the suffering, and soothe the agony, of those wounded and dying in their country's cause. But alas! the symptoms of an insidious disease betrayed that he was already marked as its victim; and that change of scene, climate and occupation which we had all hoped would restore to him the bloom of health and vigor of manhood, failed of their desired effect. Increasing weakness and waning health admonished him that he must return; and it was among his last and most earnest wishes that he might be permitted again to revisit his home, and die surrounded by his friends; but this too was forbidden, and he breathed his last, a stranger among strangers. His mortal remains lie beneath the sod on which we stand, and we are gathered here to perpetuate, in an appropriate manner, our respect for his immortal part.

The Lodge, sir, bearing in mind the respect due to one who had rendered it such distinguished services; bearing in mind the cause he served at the time of his decease; and more than all, and above all, bearing in mind the love and respect they bore an honored, upright, moral and devoted friend, unanimously voted to erect a monument to his memory. A committee appointed to carry that vote into effect have attended to the duty assigned them, and in their behalf, I now surrender to you a broken column, which they have deemed a fitting emblem to commemorate the untimely death of one cut off in the midst of his usefulness, and to perpetuate the sweet remembrance of those many virtues which shall endure till time shall be no more.

The Master, on behalf of the Lodge, accepted the report of the Committee, and then requested P. D. G. Master G. Washington Warren, to perform the services of Consecration. After these were performed R. W. Br. Warren, who preceded the deceased as Master of the Lodge, delivered the following Address:—

Worshipful Master and Brethren—By these simple and traditional ceremonies we consecrate this monumental work. In dedicating public buildings and monuments in public squares, it is customary also to pour out offerings of corn, wine and oil, emblematical of plenty, prosperity and peace. But in this sacred retreat, where repose the mortal remains of the departed, all that is required for us to do, is to ascertain that the operative part of Freemasonry has been properly performed. We have done this. We are satisfied that this work of the craft has been so well executed and so well placed that it will bide the ravages of time; and we

feel equally assured that no 'barbarous force,' no unholy hand, will here venture to desecrate or destroy it.

It is good, my Brethren, that we have made this pilgrimage. It is well that we have come here to see the place where the dearest of the kin have placed in its final bed of congenial earth the body of our beloved Past Master. A little more than a year ago, he presided in our Lodge and held this emblem of authority. How easy now it is for us to recall his voice, remarkable for its moderate and kindly tone, and that countenance and form which bespoke a gentle and generous nature! But that voice is hushed in the silence of the grave. That form, so near to us now, is hidden from our view. That hand, which could so skillfully dress a wound or set a fractured limb, or could carefully mark the pulse of the languishing patient, or in the Lodge room could so well use the common gavel, or raise the initiated Brother, will never more outstretch itself again to give a friendly grasp. We realize now that he has departed. We remember the years that we have known him. We think of his first coming to Charlestown, of his untiring energy and perseverance in his chosen vocation, of his high professional success, of the gradual and persistent manner in which he won his way to the favor of the community, of his uprightness and purity of character, of his valuable services to the public as a member of the School Committee, of his tried fidelity in various associations and especially in our own, of his heroic courage in baffling in his own person with physical weakness and insidious disease, the noble conflict of a vigorous mind with a body destined to premature decay; of his service to his country in a distant scene, continued till his weak frame could hold out no more; of his return homeward to die; of his death in an inn, in a strange city, by the side of two Masonic Brothers. He was the first to go from our Lodge to that bourne from which no traveller returns. We unite here in the grief of his friends, and especially of his surviving parent. We set up therefore this monument of a broken column, betokening a life of early promise and assured success cut short in the midst of its career of usefulness and honor.

To us who hoped to enjoy his society, his friendship and his labors for many years to come, the form of this monument is a true and significant symbol. And it is to the living only that monuments in honor of the departed speak. But in the spirit-world, for him who has gone, this might not be so appropriate an emblem. In the eye of Supreme Intelligence a thousand years are but as a day. The Blessed Redeemer has declared that the Kingdom of Heaven is of such as are children. A life on earth—the longest or the shortest is but an equal span compared with the boundlessness of Eternity. It may well be typified by the Sun in his daily course, who rises in the East, after a few hours passes the meridian, and at night sinks out of human view. But man, when departed, like the sun shall rise again. His soul is superior to the sun, for we are assured it has immortal life, and it will survive when suns and moons shall be no more.

We therefore cheerfully resign ourselves to that inexorable decree which has summoned our beloved Brother to depart before us. We see now that his continued existence here would be but a prolongation of that unequal struggle between his immortal spirit and its frail tabernacle of clay. By the side of his grave we behold death swallowed up in victory. And looking forward to the

great hereafter; forgetting the things about us, the broken column disappears from our vision, and in its stead we behold with the eye of faith, as typical of his earthly career transformed to the life beyond the grave, the *perfect Ashler*, forming a part of that spiritual edifice, that building not made with hands, eternal in the Heavens.

THE NEW CITY HALL.

THE Corner-Stone of the new City Hall, in this city, was laid with Masonic and civic ceremonies on Monday, the 22d December, being the anniversary of the landing of the Pilgrims at Plymouth in 1620. The Grand Lodge assembled at 11 o'clock, in a room provided for them by the Mayor in the City Hall, and soon after joined the city government and invited guests and proceeded to the platform erected at the east end of the proposed building. After music by the Brigade Band, the Chairman of the Building Committee, Mr. Alderman F. Richards, briefly addressed the Mayor and requested that the Corner-Stone might be laid with such ceremonies as he should deem proper for the occasion. The address of the Mayor followed. It was given in full in the secular papers of the following day, and though a paper of great ability, and of peculiar local and historical interest, it would not probably be so to the great majority of our readers. At the conclusion of his address, His Honor the Mayor addressed the M. W. Grand Master Coolidge as follows :—

Most Worshipful Grand Master—I herewith present to you a metallic box containing an engraved plate, historical documents and other appropriate articles, to be deposited by you in this corner-stone, according to the usages of your ancient Order.

The Masonic ceremonies were then proceeded with in the usual form, the G. Master giving the necessary preliminary directions, and the proper Grand Officers applying the working-tools and pouring out the consecration elements. The R. W. Deputy Grand Master, Hon. Marshall P. Wilder, poured corn upon the stone from a golden cornucopia, saying, "May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors." Senior Grand Warden Dr. Winslow Lewis next poured wine from a silver vase upon the stone saying, "May plenty be showered down upon this people, and may the blessing of the bounteous Giver of all good rest upon this place." The Junior Grand Warden Peter C. Jones, followed by pouring oil upon the stone with a similar benediction. The Grand Master then said: "May corn, wine and oil and all the necessities of life abound among this people, and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected be preserved to the latest ages, and may it promote the object for which it is designed." The audience then joined in singing Old Hundred, after which the Grand Master addressed the Mayor and City Government as follows :—

Mr. Mayor and Gentlemen of the City Council—In compliance with your invitation, and in conformity to ancient Masonic usage, we have now laid the corner-stone of this new City Hall, and I have pronounced the foundation stone well laid, true

and trusty. Under your special care, and that of your successors, let this edifice arise in all its magnificent proportions to be an ornament to the city and a convenience to the members of its government, and the pride and honor of her citizens.

On the 22d day of December our minds naturally go back to the time when our fore-fathers landed at Plymouth. This beautiful structure is an evidence of the improvement in art, science and refinement since that day. Let it rise as an evidence of the consummate skill and ability of our architects and builders. Let it rise in its architectural beauty to be in the sight of this people a joy forever.

The Mayor then said—

Most Worshipful Grand Master—I thank you and the M. W. officers of the Grand Lodge of Masons, for the valuable and interesting services you have performed on this occasion. The invitation you so kindly accepted was tendered from a profound respect for your ancient and honored institution and I trust that hereafter when this building shall be completed and become the pride of our city, your participation in the laying of this corner-stone will be regarded by you with pleasure and satisfaction.

We have omitted to state, in its proper place, that the consecrating prayer was made by the Grand Chaplain, the Rev. T. J. Greenwood, of Malden, and it is but faint praise to say that it was one of the most eloquent and appropriate prayers we have ever heard on any similar occasion.

The ceremonies passed off, we believe, to the satisfaction of all parties. The new building is to be one of imposing architectural dimensions and beauty, and will probably cost about two hundred and twentyfive thousand dollars, when completed and furnished. The location is not favorable, and the regret will probably hereafter be that a more sitely, airy and convenient spot had not been chosen.

“WHAT IS FREEMASONRY?”

At a first view, this would seem to be a simple question, and yet how various have been the answers given, not only by the uninitiated, but also by those who have been superficially instructed in its mysteries. Some have considered it to be an institution framed for the purposes of benevolence merely; others judging from its implements and symbols, suppose it to be connected in some way with artisans and operative stone-masons, while others again take it for a mere convivial society. Numerous and various have been the definitions of Freemasonry by Masonic authors in different ages. In an ancient manuscript supposed to have been written in the time of Henry VI., we read that “it beeth the skylle of nature, the understandinge of the myghte that ys hereynne, and its sundrye werkynghes.” Bro. Anderson claims that “the end, the moral and purport of Masonry is, to subdue our passions, not to do our own will; to make a daily progress in a laudable art, and to promote charity, good fellowship, good nature and humanity.” Another definition, by a writer of the middle of the 18th century, is peculiarly cosmopolitical: “Masonry is a science confined to no particular country, but extends over the whole terrestrial globe. Wherever art flourishes there it flourishes also, as a universal language, uniting by its obligations, men of the most

different nations to kind and friendly offices." Again, Freemasonry is said to be "a benevolent order, instituted by virtuous men, for the praiseworthy purpose of spreading the blessings of morality and science amongst all ranks and descriptions of men." Others define it to be "the grand and universal science which includes all others, but having a more immediate reference to those branches which teach us a knowledge of ourselves, and our duty to others;" and finally, "Masonry is a beautiful system of morality, veiled in allegory and illustrated by symbols."

From all these definitions we conclude that Masonry is an institution which is applicable to all mankind, in all ages and conditions of humanity. They need no comment; the reference which they contain to universality, to the application of Masonry, by men of all countries, sects and opinions, are too evident to be denied and too plain to admit of dubitation or dispute. Yet none of these definitions are sufficiently explicit, nor do they fully and distinctly express the true nature, object and intention of Freemasonry, as it now exists over all the earth, and as it was designed to be by those who revived the ancient customs and reorganised the society in the early part of the 18th century.

If we take a survey of mankind, we find men, in their efforts to improve their condition and thereby to secure their terrestrial happiness, uniting together and forming separate stations and communities. These separate and distinct states will have different climates and consequently different requirements, different manners and customs, different ideas and doctrines of morality, and finally different religions. Each individual member or citizen of these separate states, has naturally at least, the immediate interest of his own particular state or nation, by which his own interest can be secured; and hence arises that political *egotism*, from which springs unjust views and opinions concerning other states, partisan conceptions of the world's history, leading to the love of war, the ambition and covetousness of the conqueror, and estranging and separating state from state, nation from nation, *man* from *man*. This is one of the inevitable evils of all civil communities, but without which no civil community can exist. If we go further, we see that even within each separate state or community this dividing, separating power, is continued to infinity, erecting barriers between the different classes, the high and the low, the rich and the poor, classes which must necessarily exist in all communities. Thus we see that the blessings and advantages of civil union cannot be obtained without the accompanying disadvantages to which we have alluded, and that no form of civil society or government can be exempt from these necessary evils. But because these divisions, these necessary evils, do exist and must, from their very nature continue to exist, is that any reason why we should deem them *good* and desirable? And would not *any means*, which might tend to render these evils as harmless as possible in their efforts, without diminishing the advantages to be derived from the union of men in states or communities; would not such *means* be consequently *good* and desirable? If therefore, we can imagine a society, composed of men of every country, state and nation, men who are above their national prejudices—who know precisely *where* patriotism ceases to be a virtue—who yield not to the prejudices of their own religion—who are not blinded by their civil rank or station, nor disgusted by their

civil insignificance—who, bound together by the closest ties, and strengthened by their union, can make it a part of their vocation to draw together again as closely as possible those separations, those divisions, which have rendered men so strange, so cold, so distrustful of one another—such a society would indeed be a beneficial, a noble, a God-like one. And such a society does exist; and this is the aim, the object, the mission of Freemasonry. Masonry is but another name for that Brotherly love which should unite all men under God's heavens, who are all children of the same Almighty parent, wheresoever dispersed; and this love will teach men, *first of all*, to desire the welfare of mankind—of *all mankind*—and to promote that welfare by thought, word, and deed. By and through this love alone can the citizen acquire *true* patriotism, the religious man *true* religion. Masonry can and will educate man to the *higher* morality of a *citizen of the world*, which indeed includes the *lower* morality of a *citizen of a state*, but in its perfected and ennobled form, purified from the prejudices, the disadvantages to which we have alluded. I can and will educate the religious man to that *higher* religion—to that "religion in which all men agree," which indeed embraces the lower religion of creeds and sects, but divested of all intolerant, uncharitable views and prejudices. Such is the mission of Masonry, "the grand and universal science, which includes all others"—teaching the relative and social duties of man, on the broad and extensive basis of general philanthropy; and he who does not find his heart warmed with love toward *all mankind* should *never strive to be made a Freemason*, for he *cannot exercise Brotherly love*.—*Anon.*

OUR COUNTRY AND OUR ORDER.

WE have arrived at a time in the history of our country when it may be expected that the Masonic Fraternity of this great and flourishing State shall, in Grand Lodge capacity, express their sentiments in relation to our duties as citizens, and our duties to each other as members of the Mystic Brotherhood. Our duties as citizens are clear, plain and distinctly defined. Every Mason, as a citizen, is under peculiar obligations to be a peaceful citizen; to be subject to the laws of the country in which he lives, and at all times to pay due deference to the government under whose protection he enjoys his high privileges as a citizen and Mason. Our duties as Masons, aside from our civil requirements, are as clearly defined.

The great object of our Order is to make men wiser, better, and consequently happier. The cardinal principles of Brotherly Love, Relief, and Truth are to be at all times remembered and enforced, and the result arising therefrom extended to every worthy Brother. Although War, with its ten thousand calamities, may surround us; revolution and rebellion may be rife throughout the land; and the worst passions of the human heart may be engaged in the great strife; yet we as Masons have a duty to perform which we are not at liberty to lay aside or repudiate. In discharging the duty we owe to each other, as Masons, we are not permitted at any time to disregard the duty we owe to our government.

To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection.

To soothe the unhappy, to sympathise with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. These duties no true Mason can set aside.

Charity—the best attribute of the GREAT I AM—we are at all times to extend to an erring Brother. In fact, whenever a worthy Brother calls, that call should be heeded and such aid afforded as the circumstances may seem to require. Yet in all our actions we should do nothing which would in any manner violate our obligation as true and loyal citizens of this noble and glorious Republic.

Our duties as citizens and Masons are clearly presented in all the teachings which we have received, from the time of our first entrance upon the ground floor to our admission within the most sacred place. And while we are guided by the unerring principle of Divine Truth, as laid down in the book of Revelations, and follow the teachings of the Symbolism of Masonry, we cannot materially err.—*Address of G. M. of Illinois.*

LODGES IN THE ARMY.

THE following is extracted from a speech delivered by R. W. James Burnes, K. H., Prov. G. M. of Bombay, India, on his visit to the Prov. Grand Lodge in Calcutta :—

“The Duke of York, when he sanctioned Lodges in the army, foresaw their advantages, not only as inducing the soldier to obtain and retain a character, but in conferring on him also a sure protection in the time of need. Every one knows that even in the fury of the late war, the charters, diplomas, and insignia of Lodges used to be returned with courtesy after an engagement. I am old enough to recollect when my own father, the Master of a Lodge, and a magistrate, took the responsibility of removing some French prisoners from jail to his own house, because they were Brethren. And it was only last night that Col. Logan, a brave officer of the Peninsula, but no Mason, mentioned to me an authentic anecdote, which will interest you. A whole battalion of the 4th Foot had been taken prisoners, and the officers stripped of everything. Several of them were bemoaning their lot in a dreary abode, when to their surprise they saw a subaltern of their corps passing along with a gay step, in full dress. The explanation was very simple. Having been discovered to be a Mason, his uniform and baggage had been immediately restored to him, and he was then going by special invitation to dine with the French Field Marshal! Some of you may have heard the revered Bro. Blaquiere, whose Masonic reminiscences, communicated as they are with such perfect courtesy and taste, possess the most intense interest, mention the circumstance of a party of ladies and gentlemen having been taken prisoners in the Bay of Bengal by the French frigate *La Forte*, but who were all afforded the means of escape on the captain's discovering that there was the Master of one of the Calcutta Lodges among them. It is needless to multiply instances, since every one knows that a Masonic token has often arrested the sword of the destroyer, and I would but ask those who represent our Order as a musty relic of bygone

times, altogether incompatible with the golden age in which we live, to point out any other invention of man which could so soften the miseries of war, and heighten the courtesies of life between individuals of contending nations. For my own part, I conceive that, until the light of true religion shall pervade the universe, and the happy period arrive when the whole world shall become a Lodge, and every man a Brother, the fondest enthusiast for the amelioration of the human race can scarcely dream of a condition of society, to which the enforcement of the obligation of Brotherly love, relief, and truth can be inapplicable, or otherwise than a blessing; and I glory in the conviction, that Masonry was never more extended, triumphant, and influential than at the present moment."

MASONIC JOTTINGS FROM A ROAD.

GRAND ORIENT OF ITALY.—Bro. Hayman, of the Supreme Grand Council of France, has been nominated and received as the representative of the Grand Orient of Italy to the Grand Orient of France.

GRAND ORIENT OF CONSTANTINE, ALGERIA.—A new Lodge, which was working under dispensation, has been formally consecrated in Algeria. This Lodge, named *Les Hospitaliers de Constantine*, is No. 163 on the roll of the Supreme Grand Council of the 33d Ecossais of France, and bids fair to be of great service amongst the French colonists and the Arab tribes, by which they are surrounded.

THE MASONIC FLAG OF FRANCE.—The Supreme Council of France, some years since, originated a decree by which Masonic sailors should be more readily able to ask assistance, in time of need, from other ships, manned or commanded by Brethren of the Order. This very useful suggestion consists in hoisting a flag bearing a square and circle on a blue ground. To change this sign of recognition into one of distress, the method is to reverse it similarly to the mode adopted in the French Navy with the national flag under the like circumstances.

MASONIC FESTIVAL FOR ORPHANS.—The eleventh *fete* for the benefit of Masonic Orphans, took place at the Lac Saint Fargeau, Paris, on the 25th ult. It comprised a concert, dinner, a second concert, ball, fireworks, waterworks, and amusements of every kind. This new institution has been very successful, and is one of the principal resources of the charity in question; so much so, that the authorities will be enabled to extend its benefits to six more children at once, with a prospect of further increasing the number.

TWO OLD MASONS.—The Lodge of "The Happy Ferdinand," at Magilebourg, celebrated the 60th anniversary of the reception of one of its most distinguished Brethren, Bro. Kapherr, the father of the Lodge, an old town councillor, of eighty-nine years of age. After sixty years' membership he is still a constant attendant at his mother Lodge. The Lodge *Hermine*, of Buckbourn, celebrated the fiftieth anniversary of its Master, Bro. Funk, with great rejoicing, and, after a banquet, presented their W. M. with an elegant candelabra.

THE ORIGIN AND EARLY HISTORY OF THE
FRATERNITY OF MASONS.

[Concluded from page 55.]

HAVING now reviewed the history and organization of the German Stone-masons, we will turn our attention to the English branch of the Fraternity, and endeavor to trace it from its first establishment, until its final transformation into a universal humanitarian institution, whose sole future aim was to be the erection of a temple based on the broad foundation of brotherly love, relief and truth.

When in the 5th century, Britain became the spoil of northern warriors, all progress was nipped in the bud. The various works erected by the Romans were destroyed. Civilization became stationary, or rather, retrograded, as in other decaying Roman provinces. The demi-savage conquerors, the Angles and Saxons, like all other nations in their infancy, destroyed whatever they knew not how to prize, until finally, with the increasing spread of Christianity, manners became more gentle, and more humane views began to prevail. The people began to improve their public and private buildings, and to repair and rebuild what had been destroyed by the ravages of time and war. Alfred the Great, the founder of the University of Oxford, (872—900,) and a patron of Art and Science, also gave his attention to Architecture, employing for this purpose such Architects as he could find. During the reign of Athelstan, many skillful Architects came from foreign lands, especially from the neighboring countries of France and Germany, where the art of building had already made important progress. At this time the construction of all religious edifices in England, was under the supervision of the clergy. Among those monks who were especially noted for their architectural skill, we may mention Dunstan, a Benedictine, Archbishop of Canterbury, (946,) Oswald, Bishop of Worcester, and Ethelbald, Bishop of Winchester.

From the 6th to the 9th century, many British monks travelled to Germany, in order to propagate the Christian religion, and here they also erected churches and monasteries. Towards the end of the 13th century and at the beginning of the 14th, we find that German architects and workmen were invited to come to England and Scotland, in order to assist in the construction of religious edifices. We thus see that there was at a very early day a constant and reciprocal communication between these countries. The German element had already been introduced among the English masons, when the Normans became masters of the land, and the Danes and Saxons had usurped all crafts and trades. This was still more the case, when the Gothic style, which was the peculiar secret of the German Stone-masons, began to be adopted in England. There is scarcely any doubt that *German* workmen were employed in the erection of the Gothic edifices of England, constructed during the 14th century, and it is not improbable that most of the architects of that period were Germans. In the absence of details concerning the history of mediæval English architecture, this fact can not be shown with certainty, yet many well known names of architects, such as Schaw, J. Swalwe, Stephen Lote, &c., seem to furnish testimony that such was actually the case. The rolls of the workmen employed in the erection of the old English Cathedrals, also

contain a large proportion of German names. When we take into consideration the number of immense buildings, erected in England and Scotland during the 14th and 15th centuries, and which required a countless host of workmen and a long series of years for their completion, we must be convinced that the native artizans could not possibly have sufficed. The English historians all admit this. Laurie⁽¹⁾ says, "In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged, there was a continual demand, particularly during the 12th century, for religious structures, and consequently for operative masons; * * * and there was no kingdom in Europe, where the zeal of the inhabitants for Popery was more ardent,—the kings and nobles more liberal to the clergy,—or the church more richly endowed than in Scotland. The demand, therefore, for elegant Cathedrals, and ingenious artists, must have been proportionally greater here than in other countries, *and that demand could be supplied only from the trading associations on the Continent.* When we consider in addition to these facts, that this society monopolized the building of all the religious edifices of Christendom, we are authorized to conclude that the numerous and elegant ruins which still adorn various parts of Scotland, were erected by *foreign Masons, who introduced into this island the customs of their Order.*"

Preston,⁽²⁾ in alluding to the state of Masonry under the patronage of Austin, the Benedictine monk, says that "many *foreigners* came into England, *who introduced the Gothic style of building.*"

It appears, therefore, certain that German builders did travel to England, and that they brought with them and introduced among the English Masons, the peculiar usages and customs of their Lodges. It must be remembered also, that these same usages and customs, which we find reproduced almost literally in the old laws and rituals of the English Masons, are essentially *German* in their character; that they are based on usages and customs of the greatest antiquity, many of which existed in the earliest ages among the ancient German barbaric tribes, and have been handed down to the present day.

Like the German Stone-masons, the English Masons also formed fraternities, or associations, the members of which recognized one another by secret signs. But the latter was not as free and independent as the former, and were always more or less under the surveillance of the government, possessing merely the right to assemble, levy contributions from their members, choose their Master and Wardens, and hold their meetings and feasts. Wherever a building was being erected, their Lodges were to be found; and their meetings were usually held in the morning, before sunrise. The Master stood in the East and the Brethren formed a half circle about him. After a prayer, each Craftsman's daily work was pointed out to him, and he was instructed how to execute it. In the evening they again assembled after labor, for prayer, and their daily wages were paid to them. In stormy weather they assembled in a Convent-hall, or some other roomy place. In fair weather they met generally under the open heavens, on the top of a hill, where no one could listen to their proceedings, and these meetings they termed *Lodges*.⁽³⁾ Before opening the Lodge, guards were stationed to keep off inquisitive strangers, and to prevent the uninitiated from approaching. The expression "*it rains,*"

used to denote the approach of a cowan or eavesdropper, is derived from the punishment inflicted on a listener, when caught, namely, "to be placed under the eaves of the house in rainy weather, until the water ran in at his shoulders and out at his shoes."

The first known document in which the name *Free-mason*, *Free-stone-mason*, (one who works in *free-stone*, a stone-cutter, as distinguished from *Rough-mason*, an ordinary mason,) is used to denote the Stone-masons of England, is an Act of Parliament of the year 1350, (25 Edward I.) In this, as well as in many following Statutes, down to the 17th century, they are treated like other Crafts, or Guilds; their rate of wages ordained, and in some of the earlier Acts they are forbidden to leave their place of residence without the permission of the authorities, or that of the landed proprietors; thus it is evident that they were considered as bondsmen of the soil. Previous to this time, they travelled with the monks of the various Convents to which they were attached, but this custom afterwards ceased. As early as 1360, "Congregations, Chapters, Regulations and Oaths," were forbidden among them; an ordinance which in after centuries was often renewed and stringently enforced. From these Statutes we perceive that the Masons were not the proteges of the kings and nobility, whom Masonic historians are so anxious to represent as Grand Masters.

These numerous Acts and Ordinances seem also to hint at the fact, that the object of their assemblies was in opposition to the laws of the realm, and for the purpose of extorting a higher rate of wages. In 1389, it was enacted, that in case of resistance, the Justices of the Peace might call in the assistance of the Sheriffs and other officers. An old MS. mentioned by Preston, says "That when the Masters and Wardens met in a Lodge, the Sheriff of the county, or the Mayor of the city, or the Alderman of the town in which the Congregation is held, should be made fellow and sociate to the Master, in the help of him against rebels, and for upbearing the rights of the realm." Anderson, as usual, attempts to turn this circumstance into an honor for the fraternity, and pretends that these officers were present at the assemblies as initiated Brethren. But we can hardly believe that at this time, amateurs could have been present as *accepted* Masons, or honorary members. At an earlier and later period, it is possible that the patrons appointed by the King to supervise the work, may have been present at their assemblies, but they assuredly had no knowledge of the secret customs and usages of the Craft. In 1495, all artisans and workmen were again forbidden to use "liveries, signs and tokens." In 1548, all the building craft were permitted to practise their art freely, in the whole kingdom of England; but this permission was again revoked the following year, except so far as concerned the city of London. It is evident, therefore, that the Freemasons were considered as a more guild, and were subject to the laws relating to guilds, like any other trade or company.

That the English Freemasons and German Stone-masons were one and the same corporation can now scarcely be doubted. This being the case, we can no longer wonder at the striking resemblance which exists between the old English Constitutions and the Regulations of the German Stone-masons. The principal point in which they differ, is the difference between the English and German terms of apprenticeship, the former requir-

ing seven and the latter five years of service. In Germany, the Fellow-Craft was also required to travel for two or more years, before he was qualified to become a Master; while in England, the Apprentice, having faithfully served his time could at once become a Fellow and then Master, without further probation. The German Masons were in a great measure free and independent, while the English were always under the supervision of the government.

The German (Gothic) was the prevailing style of Architecture in England and throughout the northern part of Europe, down to the 16th century. In Italy, however, about the beginning of the 15th century, the Augustan style was restored and subsequently was transplanted to England. Several English gentlemen who had returned from their travels in Italy, brought home fragments of old columns, curious drawings and books of architecture. Sir Thomas Sackville, at that time (1560) patron of the Freemasons, and an enthusiastic amateur of architecture, devoted much attention to the subject and invited other men of means and taste to make similar journeys. Among the number was the celebrated Inigo Jones, a talented young painter, who made the tour of Italy in company with William Herbert, Earl of Pembroke. On his return to England, he laid aside his pencil, and confining his study to Architecture, soon introduced the Augustan style, which gave the death-blow to the ancient Gothic. In 1607, he was appointed general surveyor to King James I., and was also at the same time appointed by the King as patron of the Freemasons, which position he held until 1618. The Lodges at this time were instituted after the model of the Italian schools, and it is said that many eminent, wealthy and learned men were initiated into the Fraternity.⁽⁴⁾ It was about this period that the general assemblies of the craft, which had hitherto been held annually, were now held quarterly. It also began to be customary to hold the Lodges in the various taverns, where the meetings generally concluded with a banquet.

A complete change had now come over English Architecture, and in place of the former Gothic style, the modern imitation of the ancient Roman, was universally adopted. A like change took place in the composition of the Lodges; which were abandoned by many of the members, who joined the incorporated company of Masons. The ancient symbolism of church architecture, which constituted the chief element in the secret doctrine of the former Lodges, had now lost its practical value. At this period also, philosophy, nurtured by the study of the ancient classical authors, had taken a new flight, the art of printing had made education more general, universities and colleges contributed to the general enlightenment, and through the Reformation, clearer views had been diffused, not only on religion, but on all branches of science. Mankind had distanced the quiet efforts of the Stone-masons. The liberal religious opinions of the latter, concerning the dogmas and ordinances of the church, the tyranny of the Romish see, and the immorality of the priests and monks, which hitherto they had only ventured to express in those sarcastic caricatures of which we have already spoken, could now be unreservedly proclaimed aloud;—they no longer possessed any secrets or mysteries. Their peculiar symbolism of church architecture, all that still remained to them,—was out of date and of no further practical utility. It is not strange, therefore, that

the bond of fraternity gradually grew weaker and weaker. Yet in the meantime, circumstances had occurred which were of great importance for the future,—which were the preparation of the present institution and the beginning of a new epoch for the Society.

Hitherto the Masons, with the exception of the ecclesiastical and secular patrons of the craft, were composed wholly of actual workmen, masons, stone-cutters and carpenters. Towards the close of the 16th and beginning of the 17th century, persons who were not operatives began to unite with the Freemasons. The oldest records of St. Mary's Lodge, at Edinburgh, which is acknowledged as the oldest Lodge in Scotland, inform us that Thomas Boswell, Esq. of Auchinleck, was chosen as Warden of the Lodge in the year 1600, and that Robert Moray, Quarter Master General of the Scottish army, was made a Master Mason in 1611. It also appears from the Diary of the learned antiquary, Elias Ashmole, that he was made a Mason in a Lodge at Warrington, Lancashire on the 16th Oct., 1646. These are the three oldest authentic names of non-operative members of the Fraternity. Subsequently many learned, wealthy and eminent men were admitted to the Society, they were distinguished from the working masons by the appellation of "*accepted Masons*," and as might have been expected contributed not a little in giving an entirely new character to the fraternity. Their influence was sensibly felt, their wealth, education, social position and political influence contributed much towards the final reorganization of the institution. In consequence of the Revolution, Masonry continued in a declining state for many years and was so much reduced in the south of England, that no more than seven Lodges met in London and the suburbs, and a few other Lodges only occasionally met in different places.⁽⁵⁾

The whole spirit of the English nation had at this period taken a new direction, preparing itself as it were, to cast aside the ancient superstitions and to cultivate the fruitful domain of natural philosophy. This resolution to cast off every burdensome yoke, initiated by Bacon in philosophy, and by Cromwell in politics, soon pervaded the entire generation.⁽⁶⁾ The universal desire to submit their old ideas to a new and thorough investigation, spread rapidly under the reign of Charles II., and was manifested in everything. At the very time when the sceptical chemist Boyle was engaged in his philosophical researches, Charles II. founded the Royal Society, with the avowed object of aiding science by actual experiments of natural, in opposition to supernatural knowledge.

As a necessary result of the bold, investigating and reformatory spirit, which had thus seized upon the three great domains of theology and politics, were initiated those great legislative reforms, which have rendered the reign of Charles II. ever memorable. The censorship of the press was abolished, personal liberty assured, and finally the Act of Toleration was passed, (1689.)

This whole intellectual movement must necessarily have exerted an important influence on the Fraternity of Masons, and there is scarcely a doubt it contributed essentially to its final transformation into a universal humanitarian society; while on the other hand it had the effect of introducing into that society, much that was originally foreign to the institution and which was derived from kindred societies of an earlier period. To this circum-

stance we may trace the origin of many symbols and ceremonies which have no connection whatever with the old fraternity of operative Masons.

At this time also, Bacon had just published his "New Atlantis", a romance, the allusions in which have misled some Masonic writers in their opinions concerning the origin of Freemasonry ;(7)—Alchemy still continued to be practised,—Dupuy's celebrated work on the "Templars" had created intense sensation and attracted general attention to this once famous Order,—English Deism,(8) had already taken deep root among all classes of the people. At such a time, an institution then verging to decay, must have been peculiarly susceptible of external influences, and much that was new may at that time have been introduced, gradually, and without attracting attention.

The commingling of the "accepted" with the working masons, must also have had a very important influence on the Fraternity by reason of the superior education, the wealth and the social position of the former. These "accepted" Masons now brought forth from the guild-chests the mouldering Records of the Lodges, and revived the old Masonic traditions. On the 27th December, 1663, a general assembly of the Masons was held, at which Henry Jermyn, Earl of St. Albans, was chosen Grand Master. At this assembly several additional regulations were made for the better government of the Lodges. These regulations(9) plainly show that the Fraternity was already beginning to assume a new character.

Plot, in his "Natural History of Staffordshire, Oxford, 1686," gives an interesting account of the Freemasons, and states, that "persons of the most eminent quality did not disdain to be of this fellowship."

In 1660, when Thomas Savage, Earl of Rivers, was patron of the Masons, the few Lodges then existing, partially revived, in consequence of the Great fire of London, which destroyed one hundred churches and thirteen thousand houses. Sir Christopher Wren, surveyor general of the royal buildings, and a celebrated architect, not only drew up the plan for rebuilding the city, but superintended the same from 1667 to 1675. According to Anderson, Wren was Grand Master in 1685; this, however, is impossible, as he was only made a Mason in 1691(10) During the building, the old Lodge of St. Paul's (afterwards the Lodge of Antiquity) met regularly with some other Lodges, but during the reign of James II. the fraternity were much neglected. In 1688 James II. fled, and William of Orange ascended the throne. During his reign the communications of the Lodges were continued, but after his death, in 1702, the Lodges again decreased, and the annual festivals were entirely neglected. Wren's age and infirmities drew off his attention from the duties of his office, and the numbers of the Brethren had become so reduced, that in order to increase them, a proposition was made and afterwards agreed to, that "the privileges of Masonry should no longer be restricted to Operative Masons but extend to men of various professions, provided they were regularly approved and initiated into the Order."

Here, then, we are at the end of the history of Ancient Masonry. By this resolution the operative mason who had for a long time past been gradually decreasing, now acknowledged that it was out of their power any longer to continue their Fraternity ;—they had fulfilled their mission, by carefully preserving their ancient laws and usages, and transmitting

them as an heritage to the first Grand Lodge of England. Henceforth the central point must be sought for within the circle of the Accepted Masons.

The long contemplated separation of the Freemasons from the operative guilds was now quickly carried into effect, and the institution strode forward to its complete and perfect transformation. From the materials, slowly and regularly prepared, deep in the mediæval twilight of the Middle Ages, and handed down by the old building associations, arose a new and beautiful creation. Modern Freemasonry was now taught as a spiritualized art, and the fraternity of operative masons was exalted to a Brotherhood of symbolic builders, who in place of visible, perishable temples, are engaged in the erection of that one invisible, eternal temple of the heart and mind, ever to be conducted in wisdom, supported in strength, and adorned by beauty. It was *not* the mysteries of ancient paganism which have been thus transmitted to us—not the doctrines of primitive Christianity or Christian gnosticism—nor the inanimate shadows of a downfallen chivalric Order, which are now conjured up,—but the pure and gentle spirit of Brotherly Love, Relief and Truth which has descended upon us. May it rest upon and abide with us evermore.

NOTES.

1. Laurie, *History of Freemasonry*, ed. 1859, p. 46.
 2. Preston, *Illustrations of Freemasonry*. London, 1804, p. 146.
 3. *Biograph. Britann. X.*, p. 490, *Biog. of Wren*. Ch. M. Jeder, Allotrien. Berlin, 1824, p. 139.
 4. Preston, *Illustrations, &c.*, p. 182.
 5. Preston, *Illustrations, &c.* Findel, *Gesch. d. Freimaurerei.*
 6. H. T. Buckle. *History of Civilization in England*.
 7. Fried. Nicolai, *Einige Bemerkungen über den Ursprung und die Geschichte der Rosenkreuzer und Freimaurer*. Berlin, 1806.
 8. *Der Englische Deismus und die Fr. Mr. Bruderschaft von Dr. Merzdorf*, in der *Bauhütte*, 1860, p. 338.
 9. Preston's *Illustrations*, p. 186. Harleian MS., No. 1942, undoubtedly contains the correct version.
 10. Halliwell's *Early History of Freemasonry*. *Freemasons' Magazine*, June, 1859, p. 1025.
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WEST.

In the early ages of the world, the wisdom of men was concentrated in the easternmost parts of the earth; and the nations which had disseminated themselves along the shores of the Mediterranean, to the west of the plains of Shinar, were obliged to return towards the East, in search of the knowledge of their forefathers. The West was then a place of darkness, and who sought light, was obliged to leave it and travel to the East. In astronomy there is the same peculiarity in relation to the course of light. The earth revolves upon its axis from west to east. But the sun rises in the latter point, and while the eastern hemisphere is enjoying the light of day, the western parts of the globe are enveloped in darkness; until, by the diurnal revolution of the earth, they are brought towards the East, and placed within the influence of the enlightening rays of the solar orb. Masons do not forget these facts in history and science; and they know that he who, being in the darkness of the West, would seek true light, must travel to the East.

ORGANIZATION

OF THE

M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1863.

- M. W. William Parkman, of Boston, Grand Master.
 R. W. Charles C. Dame, of Newburyport, Deputy Grand Master.
 " William C. Martin of Boston, Senior Grand Warden.
 " Daniel Reynolds, of Springfield Junior Grand Warden.
 " John McTellan, of Boston, Grand Treasurer.
 " Charles W. Moore, of Boston, Recording Grand Secretary.
 " Charles L. Woodbury, of Boston, Corresponding Grand Secretary.
 W. Rev. William R. Alger, of Boston, } G. Chaplains.
 " Rev. William S. Studley, of New Bedford, }
 " William D. Stratton, of Melrose, Grand Marshal.
 " Samuel P. Oliver, of Boston, Senior Grand Deacon.
 " Henry Milliken, of Waltham, Junior Grand Deacon.
 " William F. Salmon, of Lowell, }
 " J. H. Upham, of Dorchester, } Grand Stewards.
 " S. A. Tripp, of New Bedford, }
 " Solon Thornton, of Boston, }
 " James A. Dupee, of Boston, Grand Sword Bearer.
 " F. J. Foss, of Malden, }
 " Henry L. Dalton, of Boston, } Grand Pursuivants.
 " E. D. Bancroft, of Groton, }
 " L. H. Gamwell, of Pittsfield, } Grand Lecturers.
 " Ivory H. Pope, of Boston, }
 " William H. Kent, of Boston, Grand Chorister.
 " Irving I. Harwood, of Boston, Grand Organist.
 " Eben F. Gay, of Boston, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

	District No.	1.
R. W. Benjamin Dean, of Boston,	"	2.
" William Sutton, of Salem,	"	3.
" William S. Gardner, of Lowell,	"	4.
" Chester L. Chamberlain, of Milford,	"	5.
" S. B. Thaxter, of Abington,	"	6.
" Rev. J. W. Dedman, of Worcester,	"	7.
" James M. Cook, of Taunton,	"	8.
" Rev. R. S. Pope of Hyannis,	"	9.
" Henry Chickering, of Pittsfield,	"	10.
" E. P. Graves, of Greenfield,	"	11.
" Rev. T. J. Greenwood, of Malden,	"	12.
" William W. Baker, of Boston,	"	13.
" George H. Kendall, Deputy for Chili, South America,	"	

BOARD OF DIRECTORS.

William Parkman, William C. Martin, Daniel Reynolds, Charles W. Moore, *ex-officio*—John
 T. Heard, Winslow Lewis, William North, G. Washington Warren,
 William D. Coolidge.

AUDITING COMMITTEE.

S. D. Nickerson, C. J. F. Sherman, and Sylvester Trull.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, J. H. Sheppard, A. T. Lowe.

COMMITTEE ON CHARITY.

S. H. Gregory, William Read, E. F. Gay, L. L. Tarbell, Edward Stearns.

MOUNT LEBANON LODGE FESTIVAL.

THE Lodge was opened in Corinthian Hall, at 7 o'clock, Dec. 19th, 1862, for the purpose of installing its Officers, and after transacting some business necessary to be done in Lodge, the doors were thrown open, and the ladies who had gathered in Ionic Hall, to the number of two hundred, were invited to enter the Lodge room, where they were briefly welcomed by the Master as follows:—

Friends, Welcome! In the name of Mount Lebanon Lodge, I bid you a hearty welcome. Welcome, Ladies, too seldom seen within our Lodge room; welcome here to night to participate in the festivities of the evening; to witness our ceremony of Installation, and spend with us a few hours in social intercourse. To you Masonry may indeed have seemed exclusive in its forms; this is not really so: we meet here at stated periods to perform our mystic rites, and discharge the duties devolving on us as a Fraternity; we also gather here, from time to time, to greet our friends as we do you to night. But little more than a twelvemonth since we gathered here our Fathers in Freemasonry; these seats were filled with them, their heads were white and blossomed for the grave; men of three, ay, even four score years and upwards, were here; we welcomed them gallantly, and gave them the full measure of love due their advanced age, and their many virtues. The scene now changes, you are here, and

"Virtue alone, with lasting grace
Embalms the beauties of the face,"

yet we can but feel, that by honoring them, our Fathers, and you, our Wives, Daughters and Lady friends, we do but honor ourselves. Again, I bid you a cordial Welcome.

The Marshal then introduced Miss Josephine O. Paine, daughter of Br. J. P. Paine, of this Lodge, who addressed the Lodge as follows:—

Worshipful Master and Brothers—

The wives and daughters of the members of Mount Lebanon Lodge, aware that they are excluded from the secret benefits of your venerable Order, cheerfully submit to this exclusion, with no desire to pry into any affairs, which you in your wisdom think best to conceal from them. But we claim the privilege of sharing many of the indirect blessings of your noble Institution, because we believe its tenets and ceremonies are calculated to make you better men, better husbands and fathers, more just and generous, more tender and true in every relation of life. We are glad to have been admitted this night so far across your mystic threshold, to see what we have seen, to hear what we have heard, and to join you in the festivities that yet remain. In the mean time, I have been deputed to advance before you, and place upon your altar, this hallowed gift, with a word of explanation.

We have heard that Solomon once governed your Fraternity, and that his memory is glorious in your traditions to the present day. Now Solomon says, that "no secret is safe, for a bird of the air shall carry the voice, and that which hath wings shall convey the matter." Some little bird not long since whispered abroad the fact, that your copy of that great Light of Masonry, the Bible, had, by constant use, become so defaced and dilapidated, as to be unworthy the setting of other lights around it. Whereupon, with a spirit not unworthy we trust, the close relationship we bear, although not quite permitted to be Masons ourselves, we deter-

mined to replace your dimmed light with a newly burnished one, which might shed its beams upon all around it. Accordingly, in the name and behalf of the givers, I place beside your sacred square and compasses this copy of the Holy Bible. Upon one side it bears the inscription, "Mount Lebanon Lodge, from the Wives and Daughters of the Members, Dec., 1862." On the other side, "Mount Lebanon Lodge, Instituted June 8th, A. L. 5801."

No book in the world has so vast a circulation as this: no book in the world contains such precious instructions as this; no book in the world gathers around itself such associations of sanctity and authority, and reveals to the soul of man such divine truths and eternal hopes as this; no book can rival this in the veneration of good men, especially good Masons. Accept it, Worshipful Master and Brothers, in the spirit with which we give it. And as long as the altar of Mount Lebanon Lodge shall stand, and united Brethren crowd around it; as often as this Bible shall be seen, may the sight of it, while stimulating the best purposes of every member, sometimes bring back the pleasant memory of that hour when the Craft were called from labor to refreshment, and their wives and daughters gave the hallowed gift.

To which Worshipful Master Stevenson replied—

Miss Paine and Lady Friends—

The Holy offering you thus opportunely lay on our altar is indeed welcome and appropriate. Welcome! yes, doubly welcome, for while from its sacred pages there radiates those holy truths which should pervade every human heart, it shall also ever remind us of the fair donors, and of that other altar erected within our hearts, whose incense arises sacred to the love we bear Wife, Mother, Daughter and Sister. Appropriate, because it is the very corner-stone of Freemasonry, and without it no Lodge can properly exist. In the name of Mount Lebanon Lodge I thank you and your associates for it; I thank you personally for the beautiful and impressive manner in which you have presented it; there, open on our Altar let it lie; there, where the rising Sun of the East, with dewy lips, may kiss its open pages—where the full noonday Sun of the South light up its beauties, and the setting Sun of the West shed its glimmering rays upon it.

The Lodge then proceeded to the Installation of Officers; Past Master W. H. Sampson installing the Worshipful Master, and the W. Master in turn installing the other Officers. Brother Thomas Waterman was, for the *thirtyfirst* time, installed as Secretary, the W. Master truly remarking, as he placed the collar on his devoted neck, "that it represented the united arms of his Brethren entwined around his neck to shield him from the rough blasts of the world."

Worshipful Br. William Parkman, Grand Master elect, then briefly addressed the officers and members, in his usual happy style; admonishing them of their duties, and cheering them on in well doing; he greeted the presence of the Ladies as a good omen, and hoped they would oftener come among us.

The Installation being concluded, Brother James R. Elliott addressed W. Br. Waterman, in behalf of the members, as follows:—

Worshipful Brother Waterman—

It is with supreme pleasure that I, as the representative of more than *eighty* of your Brethren of Mount Lebanon Lodge, now address these few words to you and accompany them with a slight token of the regard with which you are held by

the Lodge, being a spontaneous tribute to your many virtues and arduous duties as a Brother Mason and Christian man.

Your long and able services in this Lodge are too well known to the members now present to require recapitulation at my hands ; I will, therefore, only mention a few of the most prominent of those services.

By referring to the Records of the Lodge, I find you were elected a member July 26th, 1819. Served the Lodge as Junior Warden during the years 1826 and 1827 ; Senior Warden 1828 and 1829, was elected Worshipful Master in 1829, and presided with dignity and honor over the Lodge during the years 1830 and 1831. Before the close of the latter year you were elected its Secretary, which office you have now filled for *thirtyone years*, with equal honor to yourself, and profit to the Lodge. Again, on the evening of April 11th, 1859, we did ourselves the pleasurable honor of electing you an Honorary member, as a slight appreciation of your many meritorious services.

And now, without encroaching too long upon the time of our friends present, allow me to present you this beautiful Cane, bearing upon its golden head the following inscription :—

“ Presented to Worshipful Brother Thos. Waterman, by his Fraternal Brothers of Mount Lebanon Lodge. Boston, Dec. 19th, 1862.”

Accept it then, dear Brother ; not for its intrinsic value alone, but that the remembrance of this happy hour may be laid up in the archives of your memory, that here you were made the recipient of a *symbol* of our Brotherly love towards you. And if, with increasing years, you may find this a support to your failing steps, then may you call, with confidence, upon the stout hands and willing hearts of its donors, for that support and assistance which it will ever be our privilege to extend to so worthy a Brother Mason.

And may your days be lengthened and your steps be strengthened by the remembrance of this happy hour ; and when the ties of Earth are sundered, may your pure spirit mount, with glad wings, to that Celestial Lodge above where the Supreme Architect of the Universe presides.

To which Brother Waterman, vainly struggling to keep back the rising tears, replied—

Worshipful Master and Brethren of Mount Lebanon Lodge—

It becomes me on this interesting occasion to present you, and the officers and members of Mount Lebanon Lodge, my thanks, cordial, warm and sincere, for the oft repeated expression of your kindness and good will, which have been extended to me for many years past. It is now more than fortythree years since I first became a member of this Lodge. To me there are many, very many, pleasant associations in connection with my membership in this body. My old associates and fellow-laborers in this consecrated hall, have all (save a very few,) passed away, and their places have been filled with the younger members of the fraternity, whose warm hearts and genial smiles always greet me with a cordial welcome whenever I enter these walls. As it is well known, I have for many years been the recording officer of this Lodge ; that I have so often been elected to this responsible office, is owing more to the partiality and good will of my Brethren, than to any merit or qualifications of my own. The confidence which they continue to repose in me demands my gratitude and thanks.

Brethren of Mount Lebanon Lodge—for this beautiful token of your friendship

and esteem, I thank you, and beg you to believe me when I say, that I shall ever cherish for you all the fraternal regard of a Brother.

At the conclusion of Br. Waterman's reply the choir, under Br. Ball's leading, struck up "Auld Lang Syne," the audience joining, with fine effect.

During the evening a beautiful Square and Compasses were laid on the Bible, presented by Br. A. W. Pollard.

The ceremonies in the Lodge room being closed with prayer, by Rev. Brother Alger, the company repaired to the Banqueting Hall, where the worthy host of the Winthrop House, Br. Silsby, had spread a bounteous collation, and two hours were pleasantly spent in refreshment and social harmony. Addresses were made by W. Brother Parkman, Rev. Bros. Dadmun and Alger, and others, interspersed with glees from the quartette, composed of Bro. S. B. Ball, Mrs. Little, Miss Smart and Mr. Ryder.

The officers of the Lodge are, John L. Stevenson, Master ; John F. Abbot, S. W. ; I. D. Davenport, J. W. ; F. H. Sprague, Treas. ; Thomas Waterman, Sec. ; W. J. Ellis, S. D. : H. E. Lang, J. D. ; Rev. W. R. Alger and John W. Dadmun, Chaplains ; W. W. Elliott, Marshal ; G. D. Moore, S. S. ; James A. Merrill, J. S. ; Edwin Reed, I. S. ; S. B. Ball, Chorister ; H. Daum, Organist ; L. L. Tarbell, Tyler.

THE BALLOT.*

We have heretofore given our views upon the ballot. They have been endorsed by Bro. Moore of Boston.

We have learned with great pain, that in some of our Lodges where the Morris system of work is used, that but little regard is paid to the character of candidates. We do not charge this to be general or even common. Of our own knowledge, we do not know it to be so anywhere ; but we believe such to be the fact in several Lodges.

The following are among the duties and privileges of Master Masons :—

1. It is the privilege of every M. M. to determine who shall be his associates in the Lodge. This he is entitled to do for himself, upon the common principle, that no gentleman has a right to introduce one man to another with whom he cannot associate. Hence, the trial by single ballot.

2. It is the duty of every M. M. to keep entire silence in regard to his vote. He may neither say how he will vote, or how he has voted. There is no subject where the "silent tongue" is so necessary as in this. In case of a rejection, every Brother is supposed to have cast a negative vote, that all may share the responsibility alike. Nor may any one be permitted to express dissatisfaction or dissent. Better far, that no Mason be made at all, than that the independence and purity of the ballot-box be assailed.

3. It is the duty of every M. M. to vote on the admission of candidates, to vote conscientiously, and for the "good of Masonry." Here is the potency of the single ballot. Every Master Mason is here held to a solemn accountability. His

*From "The Masonic Trowel."

own breast is a "reflection chamber." In silence he communes with his own heart. He asks the question, will this man make a good Mason?—is he a man of good character?—of good disposition? Can I associate with him? Will I be ashamed to introduce him to my family? Conscience says this man wrongs the poor, does not keep his word, is dissolute and intemperate in his habits, is unkind to his wife, neglectful of his family, slothful and inattentive in his business, profane and immoral in his habits, a meddler in other peoples' affairs, cruel to his animals, and prone to contention. Let conscience do its office work in all such cases, moderated by the heavenly influence of charity. The Master who *fails* to protect the ballot-box, is guilty of an offence against Masonry for which a thousand good deeds can never atone.

MASONRY AND ITS INFLUENCES.

It is an unquestionable fact that Freemasonry directs the mind to the past. All the ceremonies and symbols of the society speak of the olden time, of the wisdom of an earlier and almost forgotten age. Memory being retrospective, exercises a conservative influence on society. It is a check on the anarchical and disorganizing tendencies of the present, a protest against that wild and lawless spirit of innovation, which under the name of progress and reform, is threatening to overturn all that the experience and wisdom of centuries deem true and valuable.

In an age marked by an ignorant contempt for anything having the stamp of antiquity, when the eyes of all are directed with eager gaze to a glowing future, painted in such fairy hues by visionaries in their dreams, when on every hand seers, prophets and would be regenerators of the human race, are rising up, professing to be illumined by wisdom from on high, professing to be able not only to understand, but even control the laws of the universe, pointing to 'the good time coming' when even the institutions of marriage and property, as well as all human laws are to be abolished: sin, disease, and suffering, banished from the earth: when spirits are to be called from not only the vasty deep, but to come at our call, sit around the table and converse with us, as in the day when we were in the flesh. In an age of such insane desire for the novel, the marvellous, and the supernatural, it is well to look at least occasionally on the past in its mellow serenity, and its ripe results.

Masonry carries back the mind from its glowing anticipations of the future to a sober contemplation of the past. It exerts this influence first by reason of its antiquity. However difficult it may be to give the exact date of the origin of the Society, it is undoubtedly the oldest of all human institutions. We shall not attempt the display of any antiquarian learning by endeavoring to prove that Freemasonry existed in the earliest ages of the world, ere the foundations of mighty Rome were laid; ere the statue of Memnon was wrought, or the brazen gates of Thebes were hung; or attempt to trace back its source to the period when history and legend are lost in the twilight of myth and fable.

Like a mighty river in the heart of a sandy continent which we see rolling along in beauty and majesty, creating a belt of verdure wherever it turns on its

way, but whose birth place is in the skies, and its source in the distant unknown mountains; so we may be unable to trace the origin of Masonry in the distant unknown past, but its fertilizing pathway over the earth is marked by a flood of light. In the meanwhile the waves of black night swept over the world. Empires have risen, flourished and fallen: Assyria, Greece, Rome, Carthage, what are they? Their decay has dried up realms to deserts.

The names too, of great conquerors who planted their blood dripping standards over whole continents have gone down to oblivion. In the meanwhile the theory of the philosopher, the ritual of the priest, the poet's song have fallen to the ground: the earth echoes not back their voice. But amid all these mutations, Freemasonry exists still in all the beauty of unassuming youth, like the light of a star not spent by its journey through time and through space. Not a stone has fallen from her illustrious altars, not a light burning on her ancient and honored shrine has been extinguished. She inculcates the same truths, teaches the same lessons and performs the same rights now as she did when the Jews worshipped at the Holy Temple in Jerusalem—the Greek listened to the divine philosophy of Plato, and the burning eloquence of Demosthenes, or when the kingly and triumphant Roman lorded it over the world. A comparison of her past history with the present proves her stability, and inspires us with feelings of reverence for the wisdom of hoary antiquity.—*N. Y. Courier.*

Obituary.

REV. SAMUEL OSGOOD, D. D.

At a Special Communication of Hampden Lodge, (Springfield,) of Free and Accepted Masons, held Dec. 13, 1862, the following Preamble and Resolutions were adopted:—

Whereas, by the decree of Divine Providence the Masonic Fraternity has been deprived of one of its estimable members, and society of one of its most valuable citizens, in the death of our most excellent Brother, Companion and Sir Knight, SAMUEL OSGOOD, who departed this life Dec. 8th, 1862, at his residence in this city, in the 79th year of his age, thereby depriving the Fraternity of a true and trusty member—therefore, be it

Resolved, That in the sudden and sad dispensation of Providence, we have been deprived of a worthy and beloved Brother, whose many virtues, goodness of heart, and genial character, endeared him by more than ordinary ties to all of those to whom he was known. "None knew him but to love, or named him but to praise."

Resolved, That in his death society has lost a most valued citizen; the Masonic Fraternity an estimable and worthy member; the Church a warm and devoted Christian, and we all, an affectionate and sincere friend. As a Mason, he was pure, generous and faithful; as a Christian, humble, zealous and exemplary; as a Friend, always true, frank, kind and affectionate, and as a Citizen, prompt and efficient in the discharge of his duty.

Resolved, That while many virtues and good qualities endear his memory to us, and should serve as bright examples for our imitation, we are reminded by his departure that "in the midst of life we are in death."

Resolved, That we tender to the relatives of our deceased Brother, and to his numerous friends, the assurance of our heartfelt sympathy and sorrow in our common loss, and that while we deplore the dispensation which has removed from our midst a faithful Brother and warm hearted friend, we sincerely believe and trust that he

has found a place in that celestial Lodge above, "that house not made with hands, eternal in the heavens," where we hope at last to arrive, by a firm reliance on Divine Providence, our own endeavors and the blessing of God.

Resolved, That as a mark of our esteem for the deceased, the jewels of the Lodge be draped in mourning for the space of three months.

Resolved, That the Secretary furnish the family of our deceased Brother with a copy of these Resolutions, and that they be offered to the Springfield Republican, and the Freemasons' Monthly Magazine, for publication.

H. A. Bowdoin, *Sec.*

CAUTION.

DEUS MEUMQUE JUS.

From the East of the Supreme Council of Sov. Grand Inspectors General of the 33d Degree, Ancient and Accepted Rite, for the Northern Masonic Jurisdiction U. S. A.

HEALTH, STABILITY AND POWER.

To all to whom these letters of Caution may come, Greeting:—

Whereas, it has come to my knowledge that certain persons calling themselves a Supreme Council of the 33d Degree of the Ancient and Accepted Rite, located in the city of New York, have recently granted Charters or Dispensations for the organization of the Bodies of the different grades, in the city of New York, the State of New Jersey, and Boston, Mass., with authority to confer the Ineffable, Sublime, Superior Degrees and Orders of the Ancient and Accepted Rite! And whereas the said States of New York, New Jersey and Boston, Mass. are within the Jurisdiction of our Northern Supreme Council 33d Degree A. A. Rite, and have been so held and conceded to be, as have also all the States North of the Potomac, for half a century past, or since the year 1813, when our said Supreme Council for the Northern Masonic Jurisdiction was first constituted and organized, by authority legally derived from the Supreme Council for the Southern Jurisdiction of the U. S. A., located at Charleston, S. C.

Now, therefore, this is to Caution all Brethren residing within any of the States of our Jurisdiction, against aiding, countenancing, or suffering themselves to be deluded into joining any pretended Lodge, Council, Chapter or Consistory of the A. A. Rite, emanating from the above illegal and unauthorized source, as they cannot lawfully, and therefore will not be recognized by, or received into, any legal Lodge, Council, Chapter or Consistory Sub. P. R. S. of the Rite in the United States, or elsewhere, but must be held to be illegal and clandestine *Masons*.

Witness our hands, and the Seal of our Supreme Council affixed, this 1st day of November, 1862.



K. H. VAN RENSSELAER, 33°,
M. P. Sov. Grand Com.
Sup. Council 33d for
Northern Juris.

WINSLOW LEWIS, *Grand Sec. Gen. H. E.*

MASONIC CHIT CHAT.

☞ A correspondent, writing from a town in Iowa, says—"The Lodge in this place does miserable work. It takes up all the Rob. Morris whims, and is completely fooled by him and his work." Our correspondent is a member of one of our Boston Lodges, and is fully competent to judge of the correctness of the work of which he speaks, as compared with the work practised in Massachusetts for the last half century.

ZERUBBABEL. The grandson, though called by Ezra the son of Salathiel, who was the son of Jeconiah, King of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as Knight of the Red Cross, Knight of the East, and Prince of Jerusalem.

To the Masonic Editor.—Brooklyn, E. D., Dec. 5th, 1862.—DEAR SIR: Please oblige by answering the following question: Suppose that a Brother belonging to another Lodge applied to my Lodge for admission, he having traduced my character falsely, can I object to his admission, or if objected, can the W. M. overrule my refusal to sit with him. By answering this you will oblige two Brothers who differ in opinion.

Yours, fraternally,

A BROTHER.

Ans.—You have an absolute right to object to his admission without stating your reasons, and it is the duty of a Master to forbid his entrance into the Lodge. The Master has the physical power to admit the Brother objected to, but it would be a gross violation of your rights, for which charges could be preferred against him. You can refuse to sit should the

Brother be admitted, and should retire.—*N. Y. Desp.*

THE A. AND A. RITE IN NEW YORK. On Monday last, Dec. 22d, we had the pleasure of welcoming as affiliates of Cosmopolitan Sov. Consistory S. P. R. S. 32d, degree, Ill. Bros. Joseph H. Hough, Grand Secy. Grand Lodge of New Jersey; Wm. R. Clapp, G. Treas. G. Council R. & S. M. of New Jersey, and Wm. T. Nicholson, all of Trenton.

These Ill. Brethren participated in the interesting ceremonies, and expressed themselves highly gratified at the cordial reception extended to them, and will no doubt prove safe depositories of Ineffable Masonry. Ill. Bro. C. R. Starkweather 33d, of Chicago, Ill. G. Minister of State, of the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is at Boston, Mass. was also present.—*N. Y. Cour.*

PLENTY. The ear of corn is the Masonic symbol of plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountfaucon, ears of corn always accompanied the image of the goddess, Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shibboleth*, signifies an ear of corn.

Officers of Republican Lodge, Greenfield.
—David Lyne, W. M.; Geo. A. Kimball, S. W.; S. Russell, J. W.; L. L. Lucy, Treas.; E. P. Green, Sec.; Joshua Thomesby, S. D.; C. E. Fisk, J. D.; Rev. S. R. Jones, Chap.; James Chapman, S. S.; Ephraim Rugg, J. S.; Joel Wilson, Tyler.

Officers of Franklin Royal Arch Chapter, Greenfield.—Chas. Mattoon, H. P.; Matthew Chapman, K.; W. E. Robinson, S.; David Lyne, C. H.; E. P. Graves, P. S.; Charles L. Fisk, R. A. C.; N. E. Babbitt, M. 3d V.; E. J. Rice, M. 2d V.; H. B. Stevens, M. 1st V.; Rufus Howland, Treas.; Geo. H. Hovey, Sec.; Joel Wilson, Tyler.

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the Work, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*
Boston, March 25, 1861. *Freemasons' Hall, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL as sanctioned by the Grand Lodge of Massachusetts. The DIGEST OF MASONIC LAW we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINFLOE LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL [Turn over.

As a reliable text-book of **MASONIC LAW**, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

Wm. D. COOLIDGE, *G. Master*
of G. L. of Massachusetts.

Boston, March 26th, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

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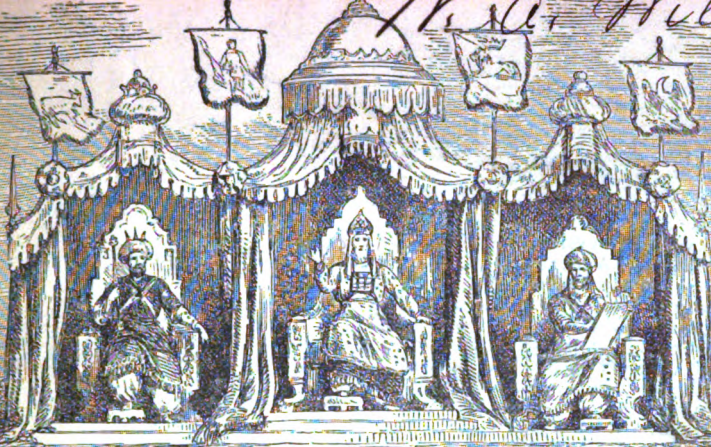
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Nov. 1, 1862.



FREEMASONS, MONTHLY MAGAZINE,

BY CHAS. W. MOORE,

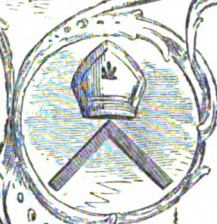
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W. J. BAKER, SC.

BOSTON.

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BUSINESS.—E D Bancroft, Groton Junction, Ms.—S A Salmon, Lowell.—T Smoyer, De'phi, Ind.—P M. Spruill, Id.—L M Shearer, Silver Creek, Ky.—J B Flint, Louisville, Ky.—Rev. J M Willey, Bridgeport, Con.—W Winthrop, Malta.—G F Miller, Hyannis, Ms.—Matthews & Co, N York. 2.—F G Tisdall, N York.—R Spencer, London.—W H Phillips, North Adams, Ms.—S M Todd, New Orleans.—A Walker, Worcester.—O J Phelps, Picketon, O.—P M, St Louis, Mo.—P M, Tamah, Wis.—F A Hassinger, Honolulu.—S Ross, Commerce, Mo.

REMITTANCES.—G H Kendall, Vulpuraiso. S A.—N D Adams, Burlington, Vt.—E F Webster, Eastport, Me.—M D Axtell, Northampton.—J K Anthony, Mound City, Kansas.—J Covell, Jay Bridge, Me.—J M Porter, Jr., Easton, Pa.—J J Bell, Carmel, Me.—J F Harris, E Machias, Me.—F Knowles, Corinna, Me.—F Sparrow, Columbus, O.—K Porter, Iowa City.—D Tall, Blackstone.—W E Stagg, Newark, N J.—E H Neil, Skowhegan, Me.—N H Gould, Newport, R I.—L T Jests, Feltonville, Ala.—D P Leadbetter, Millersburg, O.—J C Abbott, Lowell.

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This House our Brethren should know is the property of the Grand Lodge of Massachusetts,—the higher stories having been fitted for their use and for the Boston Lodges, all of which are finely accommodated in the Building.

Our Brethren from abroad will find the Hotel as good as any in Boston—surpassing all in location, and offering unequalled inducements to those visiting the Lodge Rooms.

July 1, 1860.

BENT & BUSH,
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THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXII.

FEBRUARY 1, 1863.

No. 4.

MASONIC SYMBOLS—THE "RIGHT HAND."

WE like to turn back occasionally to old and familiar subjects, in preference to seeking always in the Present and the Future for new topics. We not only *like* to do so, but know it to be strictly in the path of duty ; more especially in an age like this, whose most striking characteristics are love of the new and strange, and contempt for the antiquated and old. It is to be feared that even our venerable Order has not altogether escaped the intrusion and assaults of this spirit of innovation, for which, probably, no better name can be found than the expressive one of "Young Americanism." We are not so wedded to the memories of the past, nor so blind to the merits and advantages of sound and healthy progress, as to love and honor men and manners, simply because they are old, or to decry them solely because they are new. But, to all that is *really good in its own nature*, the lapse of years does unquestionably add a greater power of appeal to our respect and admiration. And justly so, even on the very principle which "Young America" so ostentatiously parades as the grounds of its claims to superiority. We, of this 19th century, enjoy the vast collective benefit of the experience, sufferings, labors, knowledge, inventions, of the many generations that have gone before us, and if we are not wiser and better than our forefathers—and can we justly say we are ?—our culpability is proportionally the deeper. The further back we wander into the darkness of antiquity, the less right have we to expect such enlightenment as prevails to-day ; and, consequently, if we do find in that "dim and distant past," incontrovertible evidence of the existence of this, and of much more that we are apt so vainly and arrogantly to claim as our own, we are naturally surprized ; and, if our feelings are not warped by prejudice or wounded self-love—shall we not admire the great

or good thus unexpectedly discovered, all the more on this very account ? It is not difficult for a flippant and superficial sciolism to sneer at all that is venerable and ancient, and at the feelings of reverence with which minds of the calmer and more thoughtful order still regard the hallowed stamp of time, when affixed, whether in the mental world or material world, to the "beautiful," the "good," and the "holy ;" but it would be found far more difficult for that false and spurious philosophy to prove that this feeling of reverence is not founded on the best principles of sound science and true religion.

As the traveller, amid the arid sands of Egypt, gazes upon those vast monuments of human labor, which have been, for more than four thousand years, one of the greatest wonders, must he feel, forsooth, ashamed of the sensations of admiration, wonder and awe that will insensibly, but rapidly, spread over and penetrate his mind ? Must he feel bound to look upon them merely with the cold and calculating eye of utilitarianism, and to repel, as unlawful intruders, the many grand associations and historic memories that will come thronging through his brain and heart ? —memories of the far off time, when Egypt was the metropolis of the world's knowledge and civilization, and when not even Greece—afterwards destined to be the educator of mankind—had begun to shake off the dark and heavier burden of ignorance and barbarism ! On the contrary, if we admire and are justly proud of the great works and great achievements of science and labor in this, our own day of discovery and progress, must we not view with reverential respect and astonishment, the evidences, countless and incontrovertible in character, of works and achievements no less great and grand, accomplished by that wonderful people thousands of years before gas, and steam, and the electric telegraph, and the printing press, had arisen to change the whole aspect of the world's civilization ?

It is assuredly from this venerable Past that we may best and most readily derive lessons of which we stand in very urgent need—lessons of *modesty*, the virtue least familiar, it is to be feared, to the nineteenth century ! Not alone in those wondrous Pyramids, but in the gigantic ruins of Diospolis, Heliopolis, and the other cities of the Nile—in the lofty obelisks and stately temple-columns of Luxor, and in many another ruin—record of the ante-historic Past, we not only behold the substantial proofs of a progress in Mechanic Art in those olden times, that may well make us less vain of our modern inventions and attainments ; but we may also read, impressed upon enduring tablets of stone, warnings against those feelings of arrogance and presumption to which we are so prone to yield. The mighty fragments of those vast and mighty cities, that flourished

from three to four thousand years ago, warn us, in unmistakable language, that the cities and monuments, and works of art of which *we* are so proud to-day, are also hastening onward to their day of doom ; that, as the victor-hand of Time has laid low the rich and royal cities of ancient Egypt, so will the same inexorable conqueror, sooner or later, subdue and devastate the now prosperous and populous cities of Boston and New York, of Paris and of London ! When that day comes, will these, our cherished and vaunted cities of the nineteenth century, leave as durable and splendid monuments to attest their ancient greatness, as still survive amid the ruins of the cities of the Nile ?

Or, to change the scene and illustration, let us pass from hoary Egypt to imperial Rome, and standing in the ruinous amphitheatre of the Coliseum, shall we think only of the scenes of cruelty once enacted in that blood-stained arena ? Will the majestic ruins of that grandest of natural theatres awaken no memories—call up no associations—inculcate in our hearts no lessons—but those of the gladiator, slaying or dying to gratify the bloody and perverted taste of Roman lords and ladies ? Shall we presume to look backward and downward, from our lofty elevation of Christian civilization and enlightenment, upon the darkness and crime, and sensuality, of the once “ mighty Mistress of the World ? ” Cold and callous, indeed, must be the heart in which the ruins of the Coliseum shall awaken only such thoughts as these—in which, rather, profound veneration for the “ great ” and “ good,” even of Heathen Rome, shall not mingle with the feelings of melancholy and mourning excited by the scene around him, causing him to reëcho the poet’s lament—

Oh ! Rome, my country ! city of the soul !
The orphans of the heart must turn to thee,
Lene mother of dead Empires ! and control
In their shirt breasts their petty misery.
What are our woes and sufferance ? Come and see
The cypress—hear the owl—and plod your way
O’er steps of broken thrones and temples—ye !
Whose agonies are evils of a day—
A world is at our feet, as fragile as our clay !

The Niobe of Nations ! there she stands,
Childless and crownless in her voiceless woe,
An empty urn within her withered hands,
Whose holy dust was scattered long ago :
The Scipios’ tomb contains no ashes now,
The very sepulchres lie tenantless
Of their heroic dwellers : dost thou flow
Old Tiber ! through a marble wilderness ?
Rise with thy yellow waves, and mantle her distress .

Alas! the lofty city! and alas!
 The trebly-hundred triumphs! and the day
 When Brutus made the dagger's edge surpass,
 The conqueror's sword in bearing fame away!
 Alas! for Tully's voice, and Virgil's lay,
 And Livy's pictured page!—but these shall be
 Her resurrection! all beside decay;
 Alas, for earth, for never shall we see
 That brightness in her eye she bore when Rome was free!

And, if the ruins of the old world's greatness thus not only sadden and solemnize our hearts by awakening reflections upon the frailness and mutability of all things earthly, but also most justly and naturally, stimulate and strengthen our esteem and veneration for the power, progress and energy of which they are the mute, but no less expressive, memorials; it must certainly be allowed that this feeling of reverential respect is still more justly due to the memories of mental and moral worth and greatness in which the history of the two illustrious nations of Classical Antiquity so richly abounds! The very fact that, unlike us, they had only the dim light of nature for their guide—that, while *our* path is clearly illumined with the Titian-like light of Christianity, *they* were obliged to grope their way along the "*chiaro-oscuro*" tracks of heathenism, invests such exemplars of virtue and nobility of soul, as we find amongst them, with a broader and brighter halo of glory! What better proof of this can be required than the circumstance that in every age, from the era of the Saviour downwards, the most earnest and eloquent advocates of the Christian faith have continued to draw many of their most powerful illustrations—their exemplar-stimuli to self-sacrifice, virtue, temperance, purity, from the historic records of ancient Greece and Rome? Nor do we hesitate for a moment to assert that Christian America and Christian Europe would do well to study anew and imitate to-day, in many matters of no small importance, the manners and morality of the countries that gave birth to Codrus and Leonidas, the patriot king-martyrs; to Socrates, the almost Christian heathen; to Plato, the Divine, father and founder, next to Pythagoras, of those *Ancient Mysteries*, with which the origin of Freemasonry is so intimately connected,—to Homer and Sophocles, princes of poetry, and Herodotus and Thucydides, and Xenophon, the fathers of History, and to Demosthenes, the patriot Orator; or of that other country, the memory of whose world-conquering genius is everlastingly entwined with that of so many heroes, patriots, warriors, statesmen, from the days of the elder Brutus, the stern upholder of freedom, and Decius, the voluntary victim of the purest, most unselfish patriotism, to those of Scipio, the Conquerer, not of Rome's enemies alone—

but—a more difficult and brilliant achievement!—of his own passions: and, later still, of Cicero, the Orator, whose eloquence was second only to that love of country which won for him the honored title of “*Pater Patriæ*.” Not one word would we say in depreciation of the many and momentous evidences of improvement and progress afforded in almost every department of life in the present age—nor is it in any ungrateful or unappreciative spirit towards the many comforts and blessings around us, that we utter, with heartfelt sincerity, the prayer that Providence would speedily raise up amongst us the much needed supply of such patriotism, and virtue, and valor, and statesmanship, as wove so bright a wreath of glory for ancient Greece, and so long enabled mighty Rome to withstand the assaults alike of barbarian foes without, and rebellious sons within!

With both these celebrated nations of antiquity, the *RIGHT HAND*, that prominent symbol of Freemasonry, held a high place as the *symbolic representative of FIDELITY*: nor with them alone; for among the Jews and other ancient Asiatic nations, we find that the grasp of the *Right Hand* was the acknowledged pledge of *FRIENDSHIP* and *FIDELITY*.* “*Jungere dexteras*,” was to the Roman an inviolable pledge of mutual fidelity, nor was any fouler reproach known to his vocabulary than “*fallere dextram*,” “to violate the Right Hand pledge of faith.” Every page of the works of the Greek and Latin writers abound with illustrations of this fact, and no less interesting are those to be found in the Scriptures, both Old and New. Of the latter we may adduce the passage in the 2d chapter of the Epistle to the Galatians, where St. Paul says—“When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *Right Hand of Fellowship*, that we should go unto the Heathen and they unto the Circumcision.” In the former, we observe that the custom of *lifting up the Right Hand* was the customary mode of taking the oath, even as far back as the time of Abraham, whom we find saying to the king of Sodom, “I have lifted up my hand unto the Lord, the most High God, the possessor of Heaven and Earth, that I will not take anything that is thine.” Among the Heathen nations of antiquity it was usual for the person taking the oath to place his Right Hand upon the “horns of the altar” or upon the hand

*The Romans had a goddess whose name was *Fides*, or Fidelity—a goddess of “*Faith and Honesty*,” to whom Numa was the first to pay divine honors. Her only dress was a white veil, expressive of frankness, candor and modesty; and her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, as a token of their intention to adhere to the compact; and this custom is in more general use even among ourselves, at the present day, than would at first thought be realized.

of him to whom he swore. For this, has been substituted by Christian usage, the custom of resting the Right Hand upon the HOLY SCRIPTURES, a custom which, it may not be uninteresting to note, we know to be at least as ancient as the beginning of the fifth century, for it is distinctly referred to in the Code of the Emperor Theodosius, in the year 438 A. D.

Did our limits permit, we could adduce many interesting illustrations of this use of the *Right Hand* as a solemn pledge of fidelity; but we must conclude with the remark, firstly, that the *antiquity as well as universality of the principles and practices of our ancient and honorable Order, derive an additional confirmation even from what has been here said of the Right Hand, as a solemn and sacred symbol*; and, secondly, if not only amongst the more civilized and cultivated people of ancient Greece and Rome, but even with the rude and rugged Parthians, the wild Arab of the Eastern desert, the savage warrior of the German Forest, and the fierce Sea-rover of the Scandinavian Seas, the violation of the "pledged Right Hand" involved the deepest and darkest infamy, and caused the transgressor, in the expressive language of our Saxon forefathers, to be branded with the contemptuous title of "nedderling"—"nothing worth"—surely it will well become us, Christian men and Masons, of these later and enlightened days, to be ever on our guard against the slightest violation—not in act alone—but *in word or thought even*—of the obligations to which our RIGHT HAND—the sacred symbol of our fidelity—has been pledged! We might indeed well be grateful to the literature of ancient Rome, if we had derived from it no other lesson than this most manly, most Masonic one—"NE DEXTRAM FALLAS!" *Break not the pledge of thy RIGHT HAND!*

THOUGHTS FOR THE HOUR.

The Grand Master of the Grand Council of R. and S. Masters of Vermont, thus beautifully and appropriately refers to the sad condition of our country:—

"It is with sad heart and mournful mein that we turn from these peaceful walks and green retreats to contemplate the dark and terrible misfortune which overhangs and enshrouds like a pall, the land which we have all been proud to call "our own." War, grim and black and ghoul-like at the best, but fratricidal and intestine war, most fearful and most lamentable of all, stretches its desolating and importunate hand across the continent, and death and disaster and ruin greet us on every side. It is not our province here to speculate upon its original causes or its probable results. God grant, at least, that it may find a speedy and desirable solution, and that when the white banners of peace shall again be seen, it may be found that our Brethren of the mystic tie have not, in any portion of our country, been foremost in bringing this great calamity upon us.

"It is not alone upon the battle-field and amid the shock and concussion of armies, that death hath come to us. In the quiet village, nestling by the waterfall, and in the rural hamlet where the stranger rarely enters, he has stolen with slow and stealthy step and stricken down those we loved and cherished well."

ANNUAL ADDRESS

OF M. W. WILLIAM D. COOLIDGE, BEFORE THE GRAND LODGE OF MASSACHUSETTS, DEC. 30, 1882.

Brethren of the M. W. Grand Lodge—

Again, Brethren, in the kind providence of God, we are permitted to assemble in peace, while many are surrounded by the stormy scenes of war and the tumult of the people. We have been carried through the past year, which to all has been a year of trial and discipline, with a hopeful trust in the guiding wisdom of a Heavenly Parent; and though "men can as yet see no bright light in the cloud," that same trust teaches us to believe "that it hath a silver lining," and that this discipline will be instrumental of good to those who will listen to its teachings; who will humbly and deeply acknowledge their dependence, and still seek lovingly and trustingly for that light and guidance from above, which can only come from the fountain of all love and wisdom. In view of all the mercies by which we are surrounded, let gratitude be the prevailing sentiment of our hearts.

Notwithstanding the trying times through which we have past, the Lodges in this jurisdiction have been quite as much occupied with Masonic work as could reasonably have been expected or desired, the number of initiates being about nine hundred. Though not quite so large as usual, it is no indication that growth, true Masonic growth and culture, are not quite as vigorous as in any former year. I believe it to be more so, and that more leisure has afforded opportunities to learn better and more fully the true meaning of our institution; the Brethren have become more and better acquainted with each other, and the scenes through which we have passed, though they have lessened our work, have developed in us a more true Masonic character, and have been instrumental in connecting us nearer and closer to each other than in any former period. If this shall be the fruit of this great trial, the teaching will not surely have been lost upon us.

"The hours of pain have yielded good
Which prosperous days refused,
As herbs, though scentless when entire,
Spread fragrance when they 're bruised."

A season of relaxation from labor, too, has afforded opportunity for the study of the work and lectures; and at no former period, in my recollection, have the Brethren of this Grand Lodge ever evinced such deep interest as the past year has shown. It is a matter of congratulation, that during the past year you have established so firmly what the work and lectures shall be; and we are truly fortunate in having such devoted hearts, and such intelligent minds in our Grand Lecturers, who have delighted us to day by the evidences of their deep study and practice, so that in future they may be looked up to as oracles, and their decisions final and binding. But it is not enough, Brethren, that you are perfect in the ritual, and that no word is wanting to clothe our beautiful ceremonies in language equally beautiful. Your own character, also, must give weight to your instructions; your example and true Masonic spirit will ever speak louder, and more forcibly, than your words or ceremonies, and show by your example, both

in and out of the Lodge, that the true spirit of our Institution fills your hearts. Let no vaunting ambition swerve you from this course, but let your only aim be that of usefulness to your Brethren—and let it be bounded by that. Whenever it exceeds this healthy limit, radicalism and party spirit, and the practice of electioneering creeps in, and we bring into this ancient conservative Institution the worst elements of a popular political campaign, which will be sure to work the ruin of that peace and harmony which is the ground-work of our happiness, and the end we all wish to reach. In your individual and associated relations may your acts ever conduce to the advancement of Masonry as an institution, and more especially to the advancement and dignity of the Grand Lodge of Massachusetts and its subordinates. Let careful, discreet and calm deliberation characterize your proceedings, and all generous and charitable conclusions fill your breasts—that charity that thinketh no evil, that hopeth all things.

Principles are eternal—individuals are nothing. Harmony, brotherly love, and all charitable and Masonic graces, every thing. No where on the face of the earth should we be able to look with more certainty and greater confidence for the realization of these hopes than in the bosom of the parent Institution of Massachusetts. If I know my own heart, and God is looking upon it, and in his sight I say, it beats with the one single wish and prayer, that those manly and Masonic virtues which have ever been the characteristics of this Grand Lodge, may be held in perpetuity by every Brother who is privileged to hold a seat here, temporary though it be. Let this spirit ever prevail in the parent Institution and its genial influence will descend and bless our Lodges, and keep our harmony and cheerfulness unimpaired, and we may look hopefully for their growth among those whom we serve and love.

I desire, Brethren, to call your attention to one of the Amendments of the Constitution, passed Dec. 12, 1860, viz: Art. 3, Sect 5, which reads

“Applications for initiation shall be made to the Lodge in the town or city where the petitioner resides, if there be a Lodge therein; but if there be none, then he shall apply to the Lodge most convenient to his residence.”

This Section has received such a latitude of construction as to lead to much difficulty between Lodges as to jurisdiction, and I recommend the subject as entitled to your serious consideration, that it may be more fully defined what is meant by the term “most convenient.”

Since the new organization as a Corporation, in my opinion the present edition of the Constitutions of the Grand Lodge of Massachusetts needs an entire revision, and a new edition provided under the care of wise and discreet Brethren, which shall be worthy of this Grand Lodge, many of the most important amendments being now on fly leaves, and many of the Lodges even without these; our new relations as a Grand Lodge and as a Corporation, seem to me imperatively to require a new edition of the Constitutions, and our means are adequate to any thing we may desire of this kind.

In relation to the financial condition of the Grand Lodge, the retiring Grand Master is made most happy that he is able to leave his position with the knowledge that the entire floating debt of the Grand Lodge is paid; that during his administration the mortgage on the Winthrop House has been lessened, and that

all claims on the charities of the Institution, coming within our rules, have been met, liberally and effectively, the weary have been rested and refreshed; the widow and the orphan cheered, and the coming Grand Master will have it in his power during the next year to accomplish what I know has been the desire of his heart, an increase in the charities of the Grand Lodge, perfectly consistent with meeting promptly every just requirement.

Since our last Annual Communication I have, on the 30th Dec., 1861, constituted and consecrated Aberdour Lodge, Boston; March 18, constituted and consecrated Orient Lodge, at South Dedham, and dedicated their new Hall, and on March 13 granted a Dispensation for Day-Spring Lodge, at Monson.

I have granted five Dispensations the past year, to worthy and experienced Brethren, to form Lodges in the Army. These Lodges are now in operation as follow:—

Bay State Army Lodge,	No. 1,	in 3d regt.
Massachusetts do.	" 2,	in 16th do.
United Brethren do.	" 3,	in 17th do.
Fraternal do.	" 4,	in 25th do.
Bunker Hill do.	" 5,	in 2d do.
McClellan do.	" 6,	in 43d do.
Berkshire Camp do.	" 7,	in 49th do.
Putnam do.	" 8,	in 39th do.
Olive Branch do.	" 9,	in 42d do.
Warren do.	" 10,	in 32d do.

December 22, laid the Corner-Stone of the New City Hall, Boston.

Next to the approval of our own conscience and the approbation of our Maker, is the gratification of knowing that we have the love and confidence of those whom we serve and love ourselves. Our District Deputy Grand Masters, by their fidelity and zeal have entitled themselves to all these—and now, beloved Brethren, after a close union with you of five years, let me say, that some of the most valuable friendships of my life have been formed with you; and though I retire from official connexion with you I shall ever hold you in kindest remembrance.

The year that has past has been characterized by the introduction of the two most important and most excitable subjects which can occupy the minds of the Brethren, viz:—the establishment of the Ritual, now fixed, I trust, permanently, and the subject of Dispensations. Add to these the important matters growing out of this most unusual state of civil war, and you will agree with me, I think, that quite as much of excitement as is wholesome for us, has been crowded into our thoughts for the year now closed. All this has necessarily added to the cares and anxieties of the Chair, but I have been surrounded by wise and able counsellors, and in my decisions I have nothing to alter or regret.

If there is any one part of a building requiring the greatest care, it is the foundation. Whatever else we neglect, let this be secured. It has been my aim to preserve the ancient landmarks of the Order, and that which the wisdom of the founders of our Institution vested in the Grand Master as his prerogatives, I have

not dared to delegate to others. And I have the satisfaction of knowing that my decisions in this respect have met the approval of those whose approbation I value highest.

For this state of war there is no precedent, nor is there precedent for such a sudden influx into the Institution from the Army, of those, who, from the circumstances of the case, must be made "at sight," the prerogative alone of the Grand Master, as I am taught by a strict examination of the ancient landmarks, and the best council of the wise and prudent, whom we all revere. I have met this pressure readily and earnestly, for it has been made by those whose patriotic impulses have led them forth to battle for their country; to stand for you and me, and bare their breasts to the bullet aimed at the nation's heart, and I could not find it in my own to refuse any aid, comfort or protection which I might be instrumental in throwing around them. I have been strengthened in this by the careful and earnest assurances from you, W. Masters of fortyone of our Lodges who have applied to me, that in granting to you Dispensations for this purpose, for the hasty admission of one hundred and thirteen candidates, dispensing with all the requirements of the Constitution, receiving an application, balloting on the same, and conferring the degrees, all within five consecutive hours! I have been strengthened, I say, by your assurances of care, and the confidence I have felt in the prudence and sagacity of the Brethren. In the midst of these scenes of war and bloodshed I see not how we could have done less, and in the retrospect I have not a single instance to regret. Of the one hundred and thirteen, nearly all are officers; this indeed is the fact among the six hundred of our Brethren who are doing battle for us in the Army of the United States. May God's shield be over them; may He nerve their arms and strengthen their hearts for the performance of duty; never wavering even in the presence of a rebel Brother, till he has surrendered, or is prostrate at their feet.

War is not the rule, it is the exception, and when these days of discipline and trial are over; when we shall have met them in a spirit of humble submission, and learned the lessons of humility they seem designed to teach; when this whole land shall feel as one man, that it is not solely his own right arm that hath gotten him all this, but when all hearts bow in humility and patience, then may we hope to be delivered.

" Down the dark future, through long generations,
The echoing sounds grow fainter and then cease,
And like a bell with solemn, sweet vibrations,
I hear once more the voice of Christ say—"Peace."

Alas! how many have fallen! No, not fallen, but gone up in chariots of fire, to join the martyrs of all ages, above.

At their own, or at family request, I have been called on to bury with Masonic honors the distinguished dead; to twine for them the laurel with the cypress, and to speak words of consolation to the mourner. I have been called to cheer on the gallant heart, bursting almost with youthful enthusiasm, to join in the conflict for distinction and bravery. I have brought from the battle-field the remains of one of our number; the sweet remembrance of whose virtues will last till time shall be no more. I have, with Masonic honors, laid him away in that

quiet garden of graves, at Newton, so near the scene of his usefulness and true Masonic influence.

The old year has past. All these various scenes crowded into so small a space as a passing year, have not been without their influence on my mind and heart, and with you I can truly say,

" All gracious God, what e'er our lot
In future times may be,
We 'll welcome still the heaviest grief
That brings us near to thee."

The duties of watching the interests of two of the Districts, together with the close attention which under our present organization must be given to the financial affairs of the Corporation, all together have been quite enough to reconcile me to the retirement I shall now enjoy; and quite enough, to my own mind that having fulfilled them all, with the purest motives and intentions, I feel that it has fallen to my lot in the two exciting years of my administration to have fulfilled as much of duty as usually falls to the lot of him who passes through an entire constitutional period. At any rate, the devotion of the past five years as District Deputy and as Grand Master, has evinced, I trust, a singleness of purpose on my part. It has fully satisfied all my ambition for any distinction which I have ever sought; an ambition limited by the boundary of duty and usefulness. The new year is full of mystery. I now close my official connection with you, my Brethren, with my sincere thanks for every act of kindness, with the same warm wishes, and with the same word upon my lips with which I entered it—may we all, from the youngest Entered Apprentice that stands in the north east corner of the Lodge, to him who presides in the East, may one and all finally meet in that upper temple, and in that city that hath foundations, whose builder and maker is—God.

M. W. BROTHER PARKMAN'S INAUGURAL ADDRESS, DEC. 30, 1862.

BRETHREN—The arduous duties of the day having been accomplished, and the new officers duly installed this evening, upon assuming the head of this Grand Body allow me to express to you my profound thanks for the confidence you have reposed in me, in electing me to this high position. Be assured I come profoundly impressed with my own responsibilities to the Institution and to you. When I cast my eyes over the Portraits around this Hall, I see the pleasant faces of those distinguished men who have preceded me, and when I reflect that they were men of learning, intellect, high social position, and great Masonic skill, a feeling of fear overshadows my joy! But when I look further, and see the faces of those who live, and are still with us, and look around upon these dear, friendly, Brotherly companions, with whom I am so intimate, and behold the encouraging smiles of all about me, I feel I cannot fail, but that all the duties of my position will be fulfilled. My heart is filled with gratitude while I think of the many blessings of our beloved Institution, for the last fifteen years. Our prosperity has been without check, and unexampled—unwavering success has crowned our every effort. Rapid growth, great influence in popular esteem, and the addition to our numbers, mostly from those in the higher and best social positions—all these things have been so fully laid before you by the retiring Grand

Master, that further reference to them is unnecessary, and I will only express the hope that our prosperity may long continue.

From year to year words of caution have been addressed to you from this place, and never, my Brethren, were they more needed than now. Applicants too easily find admission at our portals, merely on *negative* recommendations. This ought not to be! Every applicant should have a character unspotted; a clean reputation; a respectable position in society, and means to obtain a living. If he has not these qualifications, you should not hesitate to reject him, for negative good men only swell number without increasing strength or usefulness.

Again, my Brethren, I would caution you against an increasing and dangerous evil—a disposition to alter our old and established ritual, and interpolate with new phrases that which we have received in its purity, from our predecessors. I respectfully call attention of the Masters of Lodges to their declaration upon installation, that it is not in the power of any man or body of men to change the platform of our Institution, and I earnestly exhort all to discourage attempts at change, and enjoin the strictest pertinacity to the ancient land-marks of both work and ritual, as taught by, and exhibited in, Grand Lodge, this day.

I would cheerfully commend to the fraternity the cultivation of Music in the Lodges, and the formation of choirs, whenever convenient, that the opening, initiation, and closing ceremonies, may have the aid of good music; its effect is pleasant upon the Lodge, and while it adds much to the impressive dignity of our ceremonial, it is also a great help to promote social harmony among the members.

From various causes, this Grand Lodge has been, for the last four years, many times before the public, in full regalia, and these displays have occasioned much comment among our older Brethren. My own impression is against public parades; and I most respectfully suggest that we should only appear in public upon great and important occasions of general public interest. Frequent public displays tend to provoke comments from the curious and uninformed. We never ask or seek to proselyte. We ask the public to esteem us only as good citizens.

A word for our Charities and I have done. For many years I have had intimate knowledge and connection with all the charities of our Institution, and although the different Orders have given with liberal hands and warm and sympathetic hearts, and done great good, this branch of our Institution has hardly given commensurate with our success. For the purpose of meeting promptly this want, I have added two new members to the Charity Committee, and will, from time to time, call their attention to larger and renewed charities; and I doubt not this Grand Body will cheerfully contribute in the liberal spirit provided by our Constitution upon the subject.

With these few cautions and suggestions, allow me, my Brethren, to ask of you, one and all, a renewed confidence in our beloved Institution, and in each other. Let the most patriotic purposes warm your hearts, and Charity, the central idea of Freemasonry, warm and stimulate us to help the poor and distressed, and comfort the widow and the orphan; and may the All-wise Giver of all good, plenteously endow us with the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be.—Amen and Amen.

MASONIC ANECDOTE.

At the famous battle of Dettingen, fought between the combined English and Hanoverians, under George II. in person, and the French under the Marshal De Noailles, the latter, finding the day going against him, directed the flower of the French cavalry, under the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *gardes du roi* had his horse shot under him; and whilst struggling to disembarass himself of the dying animal, he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he in his extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a Brother of the Order, he must, nevertheless, make him his prisoner; because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to head-quarters, where he was honorably received and kindly treated, till the cartel arrived and he was exchanged.

REMINISCENCES OF ANTIMASONIC TIMES.*

I AM aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Antimasonry had a base broad enough upon which to build up a party; that "the manifold interests of a great country, its trade, commerce and general industry, its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party, was a Mason, and, wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard-bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he: "I was myself initiated into the mysteries of Freemasonry. I never took the Master's Degree, but it proceeded from no suspicion on my part that there was anything criminal in the institution, or anything that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. I have thought, and repeatedly said, that I

*Address of Rev. Dr. Giger, Newark, N. J.

considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes, "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one.

They cannot even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 288 electoral votes, Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*,—these seven being the votes of the State of Vermont. Thus the fanatical spirit, which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration, was quenched. It was short-lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras' musket, which missed the mark it aimed at,

" And, though well aimed at duck or plover,
Recoil'd and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power, and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression, where by touching the ground, she touched also the giant spring of that power in which she rose and now triumphantly reigns.

SLANDERING A BROTHER UNMASONIC.

ONE of the besetting sins among the Craft which has worked and is working most disastrous and unmasonic results, in the opinion of your correspondent, is that of slandering a Brother. There is, I regret to say, too great a fondness for catching at any implication against a Brother and re-echoing it, without a moment's inquiry, as to the authority or truthfulness of the implication; and often when that implication has been disproved, there are those who seem to delight in giving currency to the denunciatory implication rather than to the fact of its having been disproved.

Does not this propensity prove the lack of a proper qualification for membership in the fraternity, and to those who are in, and the propensity manifests itself, shall we not administer a gentle rebuke in love, not in anger, reminding them of their duty and obligations as Brethren of the fraternity, bound by reciprocal ties and privileges.

The Mason who indulges in this propensity should be led to reflect upon the principles which animate the institution, giving it vitality and efficiency.

If we look into the past, we find the most bitter state of feeling engendered by it; and although time has "smoothed the rugged front," and reason subdued the virulence of the denunciator, yet is the fair page of history marred by it, and feelings which were engendered at the time are transmitted to posterity; and although they are held in subjection, they are not the less ready to be revived on the least provocation.

Nor is the effect less objectionable when confined within a more limited sphere. The estrangement of Brethren from one another, through the agency of the sin alluded to, is destructive of that mutual confidence among the Craft, which all good Masons must deplore, and which all good men must deplore, and which every good Mason ought to frown upon and check as far as the power so to do within him lieth.

Estrangement between individuals, when once engendered through the agency of the slanderer's tongue, soon extends to the friends and associates of the parties, and thus results are attained calculated to wound the sensibilities of every well meaning and calm reflecting Brother of the Fraternity.

GRAND LODGE OF KENTUCKY.

We have received a copy of the proceedings of this Grand Lodge, at its annual communication, at Louisville, in October last. The opening address of the Grand Master is a business paper, and as such, of much interest to the Lodges in the jurisdiction. He says:—

“This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization, in the year 1800, there were but five Masonic Lodges at work in all the region west of the Allegheny Mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of a little more than half a century of Mason-work, while every village has its coterie of banded Craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war.”

The Grand Master does not believe in granting dispensations for making Masons. Thus—

“Many applications for dispensations to confer degrees “out of time,” as well as to elect officers were made to me, as my correspondence will show, and were all declined for want of authority.”

He notices the death of Past Grand Master THOMAS WARE, who was killed at the battle of Cynthiana, on the 7th of July.

He speaks of Cross as the “favorite pupil” of Webb. Cross never had the confidence of Webb, and was the first to pervert, mutilate and corrupt his lectures.

The death of Past Grand Master HENRY WINGATE, the oldest Masonic officer of that rank, was suitably noticed by the Grand Lodge.

A committee was appointed to investigate the Order of “Conservators,” and report.

INSTALLATION AT FAIRHAVEN, VT.

MR. EDITOR—SIR—It seems rather late to record the events of the Old Year, when we have so many attractions in the present; yet some are too good to be lost, and come better late than never. I propose to give you a short notice of an installation of Masonic Officers of Lee Lodge, which came off publicly at Adams & Allen's Hall, in this place on Wednesday evening, Dec. 10, 1862.

Beside the installation of an excellent board of officers—among them, Simon Allen, Esq., of Hydeville, as W. Master of the Lodge—the main feature of the evening was an address delivered by Henry Clark, Esq., of Poultney, W. M., Grand Secretary of the Grand Lodge of Vermont.

The address was one of Mr. Clark's finest productions. The subject was, "The Spirit of the Age, considered in relation to the Institution of Masonry." It was treated in his characteristic style, and delivered in his usual animating and enthusiastic manner. It was a noble and manly production, breathing a high and elevating spirit, and gives him a high rank among the Masonic orators of the State. All through it was filled with a fervent spirit of brotherhood and philanthropy, and a noble patriotic sentiment.

After the address, Postmaster Hopson presented Mr. Clark with a Masonic keyboard, of marbleized slate. It was a complete surprise, but Mr. Clark replied with some appropriate and very interesting remarks, also noticing his connection with the Lodge and the characters of some of its deceased members.

On the whole, the evening passed off to the gratification of all present, and closed with an oyster supper at the Adams House.

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Fairhaven, Vt., Jan. 17, 1863.

THE MASONIC CIPHER.

ROYAL Arch Masons in this country are no doubt familiar with the secret cipher and Key, which they are told, appertains to the degree. Originally, however, this cipher belonged to the symbolic degrees, and was transferred by Thos. Smith Webb, into his arrangement of the Royal Arch. It does not appear to have ever been much used in England, but on the continent we find it constantly employed, not only in the Blue degrees, but also in several of the so called Scottish or higher degrees. It was used, in various combinations, in the Strict Observance, and Swedish Rites, and in the Order of African Architects.

The "Key" to this secret cipher is undoubtedly very ancient. It was the basis on which were constructed the monogrammatic "Marks" of the Mediæval German Masons, and those of the Byzantine Architects. In the various secret societies of the German, French and Italian Theosophists, Alchemists and Astrologists, from the commencement of the 14th to the 16th centuries it was the favorite cipher. They derived it, direct, from the Hebrew Cabalists, whose secret doctrines were closely allied to those of Zoroaster and the Alexandrian Gnostics. In an ancient MS. of the time of the celebrated Pic de la Mirandole, it is said of this cipher that "in ancient times it was considered a great secret," and that "it derived its origin from the so-called "Celestial Alphabet" used by Moses and the Prophets in their writings."

The famous "Charter of Cologne," about which so much has been written, and authenticity of which is still a matter of dispute, is written in this cipher.

The same cipher has also been discovered in an inscription on an ancient tomb at Herculaneum.—*N. Y. Courier.*

THE THREE GREAT LIGHTS OF MASONRY.

We are told, as Masons, that the 'three great lights of Masonry' are the Holy Bible, square and compass. The Bible we are taught to take as the rule and guide of our faith and practise, the square to square our actions, and the compass to circumscribe our desires and passions in due bounds with all mankind, but more especially with Brother Masons.

Unlike many other symbols which have, from time to time, been introduced into the Institution, the 'three great lights' bear the stamp of great antiquity, and it is an interesting task to trace them back through their various interpretation to their origin in the Lodges of the operative Masons of by-gone ages.

The first point which strikes us in considering these symbols, is the idea of *light*. Light, among all nations and in all ages, has ever been an emblem of knowledge. The religious ideas of all ancient nations clearly attest this fact. Eternal truth was always represented under the symbol of light. Truth is to the discerning mind what light is to the bodily senses. As light is ever present, rapid and active in nature, so are the contemplative thoughts in the sanctuary of the mind. Light is as inseparably connected with heat as true knowledge is with human sensibility. Light and heat thus bear the same relation to the creative powers of nature as knowledge and sensibility do to the vigorous life of the mind. It was therefore appropriate to represent the knowledge of eternal and infinite things in their application to actual life, by the symbol of *light*, and this light might well be termed a *great light*. In this precise sense the term 'light' is employed by all Eastern nations, especially in the scientific doctrines of the Hindoo Vedas, and in the light religion of the Zendavesta. We also find it, in a lesser degree, used in the star worship of the Sabæans and among the ancient Egyptians. From them this symbolism of light, as typifying an active, practical knowledge, was transmitted to the Greeks and Romans. From Persia and India it passed over among the northern European nations, and into the mystic groves and temples of the Druids. It was a favorite symbol of the early Christian teachers, and many allusions to it are to be found in the Gospel of St. John. In short, we continually meet with this symbol of light in all those religions and mythologies which are derived from the East.

The actual Masonic origin of the three great lights may be sought for in the Lodges of the Freemasons of the middle ages. The mediæval Lodge (in German, *Bauhütte*) was a frame building, constructed of planks, and erected close to the spot, where a church or other religious edifice was in process of building. It had three main windows—one in the East, one in the West, and one on the South. There was none in the North, because the Lodge was always built on the southern side of the church and close to it, on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the north would have been useless. These windows were termed by the craft, the 'three great lights,' the words *lichter*, *light* and *windows*, being synonymous. We find in Vitruvius and in Cicero the word *lumina*, or lights, used to denote windows. These windows are always represented on the early tracing boards, and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter, they are termed 'fixed lights,' their uses being 'to light the men to, at, and from their work ;'

and, in a note, it is expressly stated that 'these fixed lights are three windows, supposed to be in every room where a Lodge is held.' At these three windows of the Lodge were seated the Master and his two Wardens; the Fellow-Crafts had their appropriate position, and the Apprentices were placed in the north as they required less light than the more skillful and advanced Fellow-Crafts. The ritual of 1730 alludes to this fact, and places the Junior Entered Apprentice in the north, his business being 'to keep off all cowans and eaves-droppers.' This is explained by the fact that the narrow space between the northern wall of the Lodge and the southern wall of the church would form a convenient hiding place for cowans and eaves-droppers, and hence the duty of the Junior Entered Apprentice. On the Master's table, at the east window, were placed the Bible, square and compass, the former as a token of devoutness, and the latter, not merely as the peculiar implements of the Master, but also as a sign or mark of the Fraternity. The craftsmen, while busied at their labors, well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward or mental light was even more necessary, and that without it they could not properly complete their task.

As expressive symbols of that mental light, they accepted the implements of the Master, and the sacred book, which were displayed on the Master's table; for the Bible was given to them as the rule and guide of their faith and practice; the square was an ancient symbol of the law, hence among the Greeks and Romans the expression *kanon*, or *gnomon tou nomon*, and *norma legis*; and the compass were an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three great lights thus inculcated a knowledge of God, of themselves, and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the Brethren met for social enjoyment or business at night, artificial or candle light became necessary. The officers retained their usual positions, and before each was placed a candle. These three candles were now termed 'the lesser lights,' and the idea of the Sun, Moon and Master, was connected with them. In the ritual of 1736, the three lesser lights are described as 'three large candles placed on high candlesticks;' they represented the 'Sun, Moon, and Master Mason.' When, in the course of time, the practice was introduced of holding the Lodges in taverns, or ordinary houses, the three great windows disappeared, but the three candles were retained. The *oblong square*, formerly represented by the Lodge itself, could no longer be properly represented, either in form or situation by the meeting room of an ordinary house, and its place was supplied by the 'drawing upon the floor,' consisting of an oblong square, drawn with chalk and charcoal. The places of the officers were then removed from the walls to the interior of the drawing, while the rest of the Brethren stood around. This is shown by the sketch of the drawing upon the floor, as given in 'The Three Distinct Knocks,' &c. Subsequently, this custom was again changed and the places of the officers and candles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the 'oblong square' was

painted on a moveable *carpet*, or *tapis*, and when this custom had once been adopted, it soon led to the introduction of more and more emblems upon the carpet, until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the *altar*, which was formerly the Master's table, and which has been transferred from the east to the centre of the Lodge, altogether a modern innovation.—*Anon.*

THE OLD LODGE AT YORK.

THERE is a tradition among Masons, preserved in the "Ancient Constitutions" of the Fraternity, that in the reign of king Athelstane "the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to Keepe."

Anderson, in his second edition of the Book of Constitutions, 1738, quotes from the Ancient Constitutions; "That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926." He then makes no further mention of Masonry at York, until the reign of Elizabeth, when that Queen, "hearing the Masons had certain secrets that could not be revealed to her, (for that she could not be Grand Master) and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561. (This Tradition was firmly believed by all the old English Masons)."

The next allusion to York, is as follows:—

"Accordingly when G. Master Sackville demitted, A. D. 1567, Francis Russell, Earl of Bedford, was chosen in the North; and in the South, Sir Thomas Gresham, who built the first Royal Exchange at London, A. D. 1570. Next Charles Howard, Lord of Effingham, was Grand Master in the South till 1588, then Geo. Hastings, Earl of Huntington, till the Queen died, unmarried, on the 24th March, 1603; when the crowns of England and Scotland (though not yet the kingdoms) were united in her successor."

This is the last and only allusion made by Anderson, to Grand Masters, or, more correctly speaking, to Patrons, in the North of England. It is possible that Anderson may not have been sufficiently informed on this subject; but it is singular that no subsequent Masonic historians have given us any further details, with the exception of Preston, in his "Illustrations of Masonry."

In the edition of 1781, the first in which he gives any particulars, we find the following account of Masonry at York:—

"While Masonry was spreading its influence over the southern part of the Kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges and many worthy Brethren initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity were held at different times in that city, and the Grand Feast during his membership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Mas-

ter, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the Society with great eclat. At the expiration of his mastership, Sir George Tempest was elected a second time Grand Master, and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York, under the direction of Charles Fairfax, Esq., Sir Walter Hawkesworth, Bart., Edward Bell, Esq., Charles Bathurst, Esq., Edward Thomson, Esq., M. P., John Johnson, M. D., and John Marsden, Esq., all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

"From this account, *which is authenticated by the books of the Grand Lodge in York*, it appears that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North, nor did this event taking place alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time and long after as the Mother Lodge of the whole Kingdom.

"For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the Kingdom, under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz: *The Grand Lodge of all England, Totius Angliæ*; while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable members, seemed gradually to decline.

"Till within these few years, (1781) however, the authority of the Grand Lodge at York was never challenged; on the contrary, every Mason in the Kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established; and from the prevalence and universality of the idea, that York was the place where Masonry was first established by charter, the Masons of England have received tribute from the first States in Europe.

"It is much to be regretted that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North, and those in the South, are now (1781) in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London has arrived, neither the Lodges in Scotland nor Ireland count its correspondence.

"To the introduction of a few modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which *now* subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York, having on some trivial occasion seceded from their ancient Lodge, they applied to London for a Warrant of Constitution. Without inquiry into the merits of the case, their application was honored. Instead of being recommended to the Mother Lodge, to be restored to favor, these Brethren were encouraged to revolt, and in open defiance of an established authority permitted under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power and violent encroachment on the privileges of Ancient Masonry gave the highest offence to the Grand Lodge at York, and occasioned a breach which time and a proper attention to the rules of the Order only can repair."

We may here remark, that up to this day, no documents or records emanating directly from this old Lodge at York, and which could throw any light upon its

history, have ever been discovered, with one exception, to which we shall presently allude. This is the more surprising, as frequent opportunities were afforded by the so-called "Ancient Masons," and during the disputes between the Lodge of Antiquity and the Grand Lodge in London, for the Lodge at York to come forward and either defend or set right those who avowedly and openly raised and contended for its banner. But through all this period it maintained a continued silence. For this reason we deem it proper to notice all that Preston has given us in relation to the Lodge at York; bearing in mind, however, that this author, in his later editions, has essentially modified the account, as given in the edition of 1781, from which we quote.

"The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercer's Hall, on the 30th of March, 1731. * * * The Earl of Crawford seems to have made the *first* encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, appointing one for Lanea-hire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York, at that time highly resented, and ever after seems to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London."

Preston here (Ed. of 1781) speaks of this occurrence as being the *first* encroachment on the Lodge at York; but in the editions of 1795, 1801, 1829, &c., he states that "The Earl of Crawford seems to have made *another* encroachment on the jurisdiction of the Grand Lodge in the city of York," &c.

"The Marquis of Carnarvon succeeded Lord Darnley, on the 27th of April, 1738. * * * Two Deputations for the office of Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands and the other for the West Riding of Yorkshire. The latter appointment was considered as *another* encroachment on the jurisdiction of the Grand Lodge in York, and considerably widened the breach between the Brethren in the North and the South of England, so that since that circumstance all correspondence between the two Grand Lodges has ceased."

In the later editions of Preston, before-mentioned, this occurrence is designated as the *third* encroachment. It is proper also to notice that neither in Anderson nor in Preston can we find any intimation that a correspondence or intercourse existed at any time between the two Grand Lodges. A still greater motive for complaint on the part of the Grand Lodge in York, than those above assigned, would seem to be contained in the following paragraph, from the Book of Constitutions, 1738, especially when we consider that the publishers, Ward and Chandler, on the title page of that book, advertise it as being for sale "*at their shops, in Coney street, York, and at Scarborough Spaw.*"

"All these foreign Lodges are under the patronage of our Grand Master of England. But the old Lodges in York city, and the Lodges of Scotland, Ireland, France and Italy, *affecting independence*, are under their own Grand Masters, though they have their own Constitutions, Charges, Regulations, &c., *for substance*, with their Brethren of England, and are equally zealous for the Augustan style and the secrets of their ancient and honorable Fraternity."

In alluding to the schism of 1739, Preston says, (Ed. of 1781) that,

"A civil rebellion ensued, and under the feigned name of the *Ancient York Constitution*, these Lodges daily increased, and many gentlemen of reputation

were introduced among them. Without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular Brethren formed committees, held communications, appointed annual feasts, and under the false appellation of the York banner, gained the countenance of the Scotch and Irish Masons," &c.

This passage was written by Preston, at the very time when the Lodge of Antiquity, his own Lodge, had assumed a position of open hostility to the Grand Lodge at London, and had united with the Lodge in York. His Lodge appointed committees to examine records, and published a manifesto in its vindication, declaring that it "avowed an alliance with the Grand Lodge of all England, held in the city of York, and every Lodge and Mason who wished to act in conformity to the original Constitution." The old Lodge at York, thus appears to have still existed in an isolated position in 1778, but it has been historically proven that it never had any connection whatever with the so-called "Ancient Masons."

Preston, in his first account of the old Lodge at York, states that his account "is authenticated by the books" of that Grand Lodge. He names its Grand Masters from 1714 to 1725, but nowhere says that it granted warrants of Constitution to Lodges out of York city. The title of *Grand Master*, must not lead us to false conclusions, for this designation was very frequently applied to the Masters of subordinate Lodges, even as late as the year 1780. We may ask why, if Preston had access to the archives of the old Lodge at York, he has not given us the names of its Grand Masters from 1725 to 1781, a period of more than half a century, more particularly as it would seem to have been a matter of considerable importance to him, in his actual position, to have been enabled to trace accurately the unbroken succession of Grand Masters in York, from 1705 to his day?

Preston's partiality and prejudice are shown by his statement, that "to be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established," for, exclusive of the *tradition* concerning the General Assembly at York in 926, there is no trace of *York Masonry*, or of its prior claims to antiquity in any authentic documents whatever, and all foreign Lodges which received their warrants of Constitution from England, received them from one or the other of the Grand Lodges in London, well knowing that there genuine and ancient Masonry was practised.

It would seem to be fairly shown, as regards all these claims and pretensions to York, that when the taste of the English nation had been diverted from the mediæval style of architecture, and had adopted the Italian, so-called Augustan style, introduced by Inigo Jones, subsequent to 1600, Ancient Masonry would have become extinct and completely forgotten by the commencement of the 18th century, had it not been for the intervention of the four old Lodges at London. The speculative or spiritualized tendency imparted by Desagniers and his coadjutors to Ancient Masonry, rescued the Society from total oblivion, and the spirit of emulation engendered by the example of the re-organized Fraternity in London, among their Brethren in York, awoke again the slumbering faculties, which, without the lead of London, would long since have fallen into complete decay.

As to the Lodges of Scotland, they first formed themselves into an independent Grand Lodge, on the 30th of November, 1736, prior to which time they

existed under a condition of hereditary patronage. The idle fables concerning Scotland, as being the Cradle of Freemasonry, and the Scottish Masons as constituting a secret society, the depository of illustrious and ineffable mysteries, are based on the so-called *Historia Ordinis*, and can have no place in a true and reliable history of the Fraternity.

In the "DEFENCE OF FREEMASONRY, &c., in which is contained a Refutation of Mr. DERMOTT's absurd and ridiculous *Account of Freemasonry*, in his book entitled *Aliman Rzeon, &c.* London, 1765," are several passages which have a special bearing on our present subject.

"From hence it appears that the CRAFT was not in that State of Inactivity (in 1717) as this pretended *Ancient Mason* (Dermott) would insinuate; neither is it to be supposed that MASONRY was so much forgotten as to render it necessary to substitute any thing new in its stead, as the *London Lodges* (which were never reduced to a less number than four) still continued their meetings, and though they were a little Time, without an acting GRAND MASTER, I suppose they were as capable of preserving the ancient *Traditions, &c.*, of the CRAFT as the Brethren at York,* whose numbers were certainly excelled by those at London, as the building of such a noble *Edifice* as *St. Paul's*, and other great works carrying on at the same Time, brought MASONS not only from most Parts of *England*, but from several foreign countries.

"With regard to the Ancient or York Masons, we have no Regulations of theirs in print but what Mr. Dermott has produced and calls by that name, and those of no longer standing than the year 1751, which was about the Time that those very Ancient Masons began to be much talked of. From hence it appears that the Masons at York approved of the London Masons printing the Constitution-Book from the ancient Records of the Fraternity, in the year 1723, by their not printing one in opposition to it; and they doubtless approved of their choice of Mr. Sayer, as Grand Master, in the year 1717, in the room of Sir Christopher Wren, or they would certainly have chosen one themselves."

"And because they know the English Grand Lodge will not authorize their illicit and ignorant Proceedings, and that the Grand Master of Ireland will not countenance them here, they have, with the assistance of some Honest Yorkshire men, who have come to London on the same account, trumped up what they call Ancient, or York Masonry," &c.

We will now proceed to quote from a very scarce book, entitled—

"A speech Deliver'd to the Worshipful and Antient Society of *Free and Accepted Masons*, at a GRAND LODGE, held at *Merchants' Hall*, in the City of York, on *St. John's Day*, December 27, 1726. THE RIGHT WORSHIPFUL CHARLES BATHURST, Esq., GRAND MASTER. By the Junior Grand Warden. *Olim meminisse Juuabit*. York: Printed by *Thomas Gent*, for the Benefit of the *Lodge*."

"And tho' Old *Verulam*, since called *St. Albans*, may justly claim Precedency as the first built town in Britain, yet you know we can boast that the first Grand Lodge ever held in England, was held in this city where *Edwin*, the first Christian King of the Northumbers, about the Six Hundredth Year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master. This is sufficient to make us dispute the superiority with the Lodges at London. But as nought of that kind ought to be among so amicable a Fraternity, we are con-

* "I should like to know how many Lodges there were then at York." "And it is certain that the Lodges at York approved the conduct of those of London, in the choice of a Grand Master, &c., since we have no account of their choosing one, neither have we heard of their having a Grand Master of their own, till of late years, when some Brethren of Ireland, who affect Singularity, being refused the countenance of their own Grand Master, and for other reasons too well known, were glad to assume the Title of Ancient York Masons," &c.

tent they enjoy the Title of Grand Master of England, but the *Totius Angliæ* we claim as our undoubted Right."

It is remarkable that the Junior Grand Warden here dates the General Assembly at York, in the year 600.

"And here I have a fair Opportunity to enlarge upon the encomiums due to our Present Grand Master, whose Regard for his Office, Proficiency in the Science, and his Great Munificence shown to the Society, can never be forgotten. *Manet alta Mente Repostum*. We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur. But His Command prevents me from proceeding in this.

"A Word of Advice or two and I have done. To you, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

"To you that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus, &c. * * * As well henceforwards as this Solemn Day, let each salute his Brother with a cheerful countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice from the same Throat, declare our Principles of Brotherly Love, Relief and Truth to one another. After which, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor in Perils amongst False Brethren within.

"And now, Gentlemen, (the Academicians) I have reserved my last Admonitions for you. * * * 'Tis true, by Signs, Words and Tokens, you are put upon a level with the meanest Brother; but you are at liberty to exceed them, as far as a superior Genius and education will conduct you. I am credibly inform'd, that in most Lodges in London and several other parts of the Kingdom, a Lecture on some Point of Geometry or Architecture is given at every meeting; and why the *Mother Lodge* of them all should so far forget her own Institutions cannot be accounted for but from her extreme old age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy sons, I must tell you that she expects that every Gentleman, who is called a Freemason, should not be startled at a Problem in Geometry, a Proposition in Euclid, or at least be wanting in the History and Just Distinction of the five Orders of Architecture."

From this Speech, the official character of which cannot be doubted, we see that Bro. Bathurst, Grand Master, is pointed at as one who by his munificence and energy had revived the Lodge; for he is therein designated as "the Foundation-Stone of its Present and Growing Grandeur."

This confirms the hint dropped by Anderson, that the old Lodge at York had been inactive, or of but little consequence, between the years 1714 and 1725. The expressions of the orator, that the old Mother Lodge had forgotten "her own institutions, which cannot be accounted for but from her extreme old age," and again that "being now sufficiently awaken'd and reviv'd, &c.," are also confirmatory of Anderson's statement, that the old Lodge had begun "gradually to Decline." The continued use of the predicate Grand Master, *Totius Angliæ*, shows that they intended to remain independent, and what is of importance, to continue on fraternal terms with the Grand Lodge at London. Preston must have known this speech, as some of the expressions made use of by him attest; but he has paid no attention to the implications it contains. Preston also intimates that there were subordinate Lodges working under the jurisdiction of

the Grand Lodge in York, but he has not specified any; a strange oversight for one who was writing in behalf of *his party*, and who could thus have furnished a convincing proof of the correctness of his assertions. We are consequently authorized to doubt the existence of such subordinate Lodges.

Preston alleges as one of the principal reasons for the breach between the Grand Lodges of York and London, that the latter had granted warrants for Lodges within the jurisdiction of the former, and had even appointed Prov. Grand Masters. He names but three counties, although Cumberland and Westmoreland are likewise situated in the Northern part of England. On referring to the official "Lists of Lodges" of the Grand Lodge of England, we find the following Lodges in the three counties named:—Feb. 2, 1724, Stockton upon Tees, Durham, still existing in 1798; Aug. 29, 1729, Scarsborough, Yorkshire, erased in 1754; Feb. 22, 1731, Leigh, in Lancashire, still existing in 1756; Nov. 9, 1732, Bolton le Moors, Lancashire, still existing in 1798; June 26, 1733, Bury, Lancashire, still existing in 1798—1734, Swalwell, Durham, still existing in 1798; March 8, 1736, Gateshead, Durham, erased in 1760; June 24, 1735, Newcastle upon Tyne, Northumberland, still existing in 1776; Aug. 1, 1738, Halifax, Yorkshire, still existing in 1788.

In 1735, the Earl of Crawford appointed three Prov. Gr. Masters for these three counties, in which Lodges had already for several years existed. In 1738, the Marquis of Carnarvon appointed a P. G. M. for the West Riding of York, after whose death, in 1740, another was appointed. In 1742, Lord Ward appointed another Prov. G. Master for Lancashire. From the 20th Dec., 1753 to the 31st July, 1763, there were constituted, five Lodges in Lancashire, seven in Durham, five in Northumberland, and nine in Yorkshire. On the 12th of January, 1761, a Lodge was instituted in the city of York itself, which was erased from the list on the 27th of January, 1768. The Apollo Lodge, on the 31st July, 1773, in the city of York, is evidently the one to which Preston alludes more particularly. It certainly must strike us as singular, that the Junior Grand Warden, in his speech, 1726, expresses no dissatisfaction concerning the institution in 1724, of the Lodge at Stockton upon Tees, of the existence of which he must have been well aware. Nor do we find that the old Lodge at York uttered any complaint at the establishment of the Lodge at Scarsborough, in its own county, in 1729; or at the gradual institution of new Lodges in each of the three counties above-named. From this view of the matter, it would seem that the old Lodge at York was content to exist independently, and to consider itself as the Cradle of Freemasonry in England, without making any pretence to the right of jurisdiction over the North, or of contributing new Lodges.

Preston, who states that his account "is authenticated by the Books of the Grand Lodge at York," ought consequently to have been, not only able, but bound, to show by them the remonstrances and dissatisfaction of the Grand Lodge at York at the above encroachments, all of which he has neglected to do—probably for the reason that no such dissatisfaction was ever expressed. From 1738 to 1753, no new Lodges were constituted in the North by the Grand Lodge at London, probably on account of the general decline of Masonry during that period, which will be readily seen by an examination of the Lists of Lodges.

From 1753 to 1778, twentyeight Charters were granted for new Lodges in the three counties of Durham, Yorkshire and Lancashire, a proceeding which Preston, strangely overlooking the existence of the Lodge in the city of York itself, from 1761 to 1768, strongly censures; but which is readily explained by the fact that during this period the Grand Lodge of London was engaged in its war against the Ancient Masons, who had raised the banner of York Masonry as a pretext for their revolt. As a measure of retaliation, the Grand Lodge of London resolved to erect her own banner in the city of York itself, and this accounts for the establishment by it, of so many Lodges in the North of England.

Noorthouck, in his Book of Constitutions, 1784, referring to the schism of 1739, makes the following statement:—

“Under a fictitious sanction of the Antient York Constitutions, which was dropped at the revival of the Grand Lodge, in 1717, they (the Ancient Masons) presumed to claim the right of constituting Lodges. Some Brethren at York continued indeed to act under their original Constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them. The Antient York Masons were confined to *one* Lodge, which is still extant (1784) but consists of very few members, and will probably be soon altogether annihilated.”

Even if we consider Noorthouck as a partisan writer, wholly in the interests of the Grand Lodge of London, yet his statement as above, is confirmed by E. F. Rivinus, in his “Historical and Statistical Description of Northern England. Leipzig, 1824,” viz :

“About the year 1787, the regular communications of the Brethren were discontinued, and the only member still remaining is a Mr. Blanchard, who had long been a Mason, and finally Grand Secretary, and who has all the books and papers which belonged to the Lodge, in his possession.”

Rivinus probably derived his information from the History and Description of the Ancient City of York, comprising all the most interesting information already published in Drake's *Eboracum*, &c., by Wm. Hargrove. York: 1818,” from which we give the following extracts :

“The Grand Lodge of All England, thus instituted at York, acknowledged no superior, paid homage to none, except in its own right, and granted Constitutions, certificates, &c. (Note. The ‘Grand Lodge of England,’ held at the Queen's Head Tavern, Holborn, in London, had its Constitution granted by this Grand Lodge, in 1799, being only for that part of England which lies South of Trent. This Lodge also granted Constitutions to the Lodges held at Ripon, Knaresborough, Hovingham, Rotherham, &c.) The seal of this Lodge affixed to its Constitution and certificates, was as represented below. The obverse of the seal, which is of an oval form, represents a shield charged with three coronets, above which is the date, A. D. 926. The inscription is—SIGIL: FRAT: EBOR: PER EDWIN: COLL: The reverse of the seal displays the usual ‘Masonic Arms,’ adopted by the Grand Lodge of ‘Ancient Masons’ at London, after the introduction of the Royal Arch.

“This Lodge, which had flourished more than 40 years in the 18th century, was, from causes which are not at present known, discontinued for a length of time, but on the 17th of March, 1761, it was renewed by six surviving members, viz : Bro. Francis Drake, F. R. S., author of *Eboracum*, G. M., Bro. George Reynoldson, D. G. M., Bros. G. Coates and Thomas Mason, G. W.'s, Bros. Christopher Conlton and Martin Croft. Among the parchments belonging to the

Lodge, is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle, in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.

"In 1770 at the Feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than 120 Brethren went from the Grand Lodge room, in the York Tavern, to St. John's Church, Micklegate: and as a further proof of the importance of this Lodge, we find it recorded that, on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a Lodge in the third degree was opened; and Bro. Wm. Giddall, Esq., at that time the Right Hon. the Lord Mayor and Grand Master elect, was installed, according to an ancient usage and custom, The Most Worshipful Grand Master of all England, and was then saluted, homaged and acknowledged.

"About 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the York Chronicle, to whom the writer is indebted for information on the subject. He was a member many years, and, being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

Thus we see that the old Lodge at York became extinct about the year 1787. The assertion contained in the above, that this Lodge granted the Constitution for the Grand Lodge of Ancient Masons in 1799, has been proved to be historically false. In regard to the books and papers of the old Lodge, we find a passage in the *Freemason's Quar. Review*, 1842, p. 390, which alludes to them. In speaking of the original York Constitution, a copy of which was said to be in the Archives of the Grand Lodge of York, and which is mentioned by the Junior Warden in his Speech, 1726, the editor remarks, that "all the papers which were left by the Grand Lodge of York, were transferred to the United Grand Lodge, but we doubt the present existence of this interesting document."

Krause, in his "*Drei Kunsturkunden*," gives a German translation of a Latin copy of what purports to be the original York Constitution, and which was sent to him by a Bro. Stonehouse, at York. Kloss, however, has proved beyond a doubt that this document is in reality no older than the year 1738.

The *F. M. Quar. Review*, 1844, p. 148, contains a notice that "The Board of General Purposes of the Grand Lodge at London, purchased in 1839, for 25 pounds, a parchment copy of the Ancient Constitution described by us, five inches broad and about nine feet long. It bears date 25 Dec. 1183. Dr. Oliver, to whom Dr. Crucefix showed the document, thinks that the court character dates from the time of Queen Elizabeth, and is, in this respect, of a different opinion from the writer of this article. The Dr. probably judges correctly, as his intimate acquaintance with the handwriting of the different countries cannot be questioned."

Thus have we collected and reviewed all the accounts we have at the present day concerning the old Lodge at York. In conclusion, we must express our regret that Stephen Jones and Dr. Oliver, in their later editions of Preston's *Illustrations*, have neglected to notice the wide differences and discrepancies between Preston's own editions of his work, and which are calculated to convey erroneous impressions to the mind of the superficial reader.

THE LODGE MILITANT.*

SOME outsiders, from a consideration that many thousands of *Brethren* swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, Craftsmen are acting quite in unison with the spirit of Freemasonry, whose mission is prominently held forth to be one of UNIVERSAL BROTHERHOOD AND PEACE. While *as Masons*, we can have nothing to do with war, except it be to try to ameliorate its horrors, the Order has contained some of the most distinguished warriors of modern times. Washington and Wellington, Nelson and Napier, Moore and Moira, with other commanders of lesser note, were members of the Craft, and their brilliant achievements in the service of their country continue to be remembered with pride and gratitude by every patriotic Craftsman, both here and in America. As Masons we are ever ready to offer the olive branch for the acceptance of Brethren of every clime; but when, as citizens of our respective countries, we unfurl the war banner in a righteous cause, we do not compromise any principle of Masonry. But it is far from our intention to enter upon a disquisition affecting the propriety or impropriety of members of the Order engaging in the profession of arms; rather it is our object to afford to Brethren the opportunity of contrasting with that of the present day the enthusiasm in the Volunteer cause which animated the Brethren of a former generation. There are many now living who remember how, when the First Napoleon threatened the invasion of this country, some 400,000 volunteers sprang up as one man for the defence of home and fatherland. That the Craft furnished their quota to that army of reserve is beyond a doubt, for occasionally even yet we meet upon the chequered floor with old Brethren who have served in it. But few, very few—none almost—now journey on the level of time, who can have any recollection of the spirit of devotion to their country which, long anterior to the advent of Napoleon, beat so high in the heart of the Craftsmen of Scotland as to call down upon them a public rebuke from their supreme head in Masonic matters, or even that such was the case is known to comparatively few of those now taking an active part in the business of the Order.

History tells us that in 1777, with America in open rebellion against her Sovereignty, and menaced by more than one of the Continental Powers thirsting for her humiliation, Britain called for an extraordinary levy of men, wherewith to meet the emergency. Carried away by the patriotism which filled their bosoms, many Lodges seem fairly to have lost sight of their principles as members of the Fraternity. They, at the period we speak of, not only devoted their funds to the payment of large bounties to Volunteers, but offered the right of initiation free to all who chose to join the regular army. Bro. Sir Wm. Forbes, Bart., was then Grand Master of Scotland, and in order to put a stop to, and mark their displeasure at, such unmasonic conduct, the Grand Lodge of Scotland addressed to all their subordinate Lodges the following circular, copies of which may still be found engrossed in the minute books of some of our Scottish Lodges :—

* By a Scottish correspondent of the London Freemason's Magazine.

"Edinburgh, Feb. 12, 1778.

"R. W. Brother :—At a Quarterly Communication of the Grand Lodge of Scotland, held here the 2nd instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen with concern, advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may choose to take as individuals in aiding those levies, out of zeal to serve their private friends, or to promote the public service, the Grand Lodge consider it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or war with each other, as subjects of contending countries.

"The Grand Lodge therefore strictly enjoin that the practice may be forthwith discontinued.

"By order of the Grand Lodge of Scotland.

"WILL. MASON, G. Sec.

The Lodge among whose minutes we found the above letter, unanimously agreed to Grand Lodge's request, and ordered an answer to be immediately returned, expressly mentioning that the Brethren "had no intention by any means of interfering in the new levies," and that they were "extremely happy to find that Grand Lodge's sentiments correspond with their own."

FORGIVENESS OF INJURIES.

In this country, most of the members of the Masonic Fraternity, profess to be guided by, or at least, to respect and believe in, the doctrines of Christ and his disciples. To such we would say a few words. Who among you would willingly meet the king of terrors with malice in your hearts, cherishing revenge, and holding a mental reservation against any human being? Bear in mind that most sublime expression in that prayer, lawful alike to Hebrew or Christian, "forgive us our trespasses as we forgive those who trespass against us." Can we be forgiven unless we forgive? The Saviour promises us that if we forgive we shall be forgiven, and he emphatically assures us that if we do not forgive we shall not be forgiven.

We are furthermore instructed not to bring an offering to the altar, if we have sinned against a brother, until we have first been reconciled, and then to offer our gift. This is the hardest thing for poor human nature to perform. It would seem hard enough to forgive one who has maliciously or carelessly injured us, without asking a reconciliation. To us the offer of reconciliation would seem to come more properly from the offender. And so it would. Still, if it does not come, the offended party should not delay to seek a reconciliation. "To render good for evil is God-like."

It was in this spirit that two Masons settled their difficulties not far from our residence. Difficulties grew up between two farmers, arising from encroachments of one upon the other, as was believed, and a law suit was the consequence.

The party who fancied himself injured, himself a Mason, in some way found the defendant to be one also. He immediately waited upon him, and inquired if it was true that he was a Mason. The defendant answering affirmatively, the plaintiff remarked that they were not settling their troubles in a Masonic manner, and that actuated by a true Masonic spirit, they could settle their matters easier than anybody could do it for them; the defendant met him like a man, half way; they struck hands, and in fifteen minutes the affair was settled, and they agreed to live together in the true spirit of Masonic charity. About this there was no mawkish sentimentality; two common sense farmer Masons knew what was right, and acted accordingly.

We want to carry this point farther. It is the duty of every Mason to practice upon this holy, generous and God-like principle in all his dealings and intercourse with all men.

"Whatsoever ye would that men should do unto you, do ye even so unto them."

We hope we have forgiven all, as we hope to be forgiven.—*Masonic Trowel*.

Obituary.

DOCTOR JOHN WALTON.

Pepperell, Jan. 15, 1863.

Br. C. W. MOORE—The rapid wheel of Time has struck from the roll of the living, our venerable Brother and Past Master of St. Paul's Lodge, Dr. JOHN WALTON, of Pepperell, in his ninetythird year. On Sunday, Dec. 21st, at the going down of the sun, he "gave up the ghost (like Abraham of old) and died in a good old age, an old man, and full of years; and was gathered to his people." "Our fathers! where are they? And do the prophets live forever?" Nearly *seventy years a Freemason*!—and probably the oldest in the United States at the time of his death. He graduated at Harvard College in 1791. The last of his class has now passed to the ocean of eternity! He has been absent from Commencement but twice since he graduated! For a number of years a member of the Massachusetts Medical Society; a skillful and scientific physician; one who took a great interest in the cause of education. A good singer, and did much to promote vocal music. In a municipal capacity, he held different offices in the town for a number of years, giving satisfaction to the citizens. A magistrate. A deacon of the Christian Church over thirty years.

As a Freemason, he was the devoted friend of the Masonic Institution. Present at the Consecration of St. Paul's Lodge, in Groton, in 1797—the last of our Order who witnessed that solemn scene, has passed to the Lodge of Immortality. He had held the various offices of the Lodge, as Secretary, &c. up to W. Master, with honor. In the days of antimasonry, which threatened to sweep all who belonged to the Institution, both from Church and State, like the samiel of the desert, he stood like a tower of strength in defence of an Institution which breathes "Glory to God in the highest—on earth peace, good will to man." The place that knew him once in St. Paul's Lodge, will know him no more forever—only in memory. It is over a year since he met with us in the Lodge. How happy we were to take our venerable Brother by the hand and conduct him to the Oriental Chair. He could tell us of other generations; of scenes that occurred in the days of the Amer-

ican Revolution. He remembered seeing the British soldiers pass by his father's (Dea. John Walton, of Cambridge) on the 19th of April, 1775, on their way to Lexington and Concord. On their retreat he was taken by his mother into the fields to avoid assassination, while his father was pursuing the enemy. These are thrilling incidents. His name will remain enrolled on the tablet of memory, while Freemasonry exists in St. Paul's Lodge.

At a Regular meeting of St. Paul's Lodge, in Groton, Dec. 29th, 1862, the following Resolutions were adopted :—

Resolved, That we thank the Almighty Architect, in the name of his blessed Son, Jesus Christ, that he has spared the life of our venerable Brother thus far in the terrestrial Lodge.

Resolved, That our furniture and jewels be clothed in mourning for three months.

Resolved, That we tender our heart-felt thanks to the citizens of Pepperell for the respect they shew to the venerable dead, when his remains were deposited with their kindred dust.

Resolved, That the foregoing Resolutions be placed on our Records, and a copy sent for publication in the Freemasons' Magazine.

STILLMAN LAWRENCE, Sec.

SILAS NUTTING, W. M.

Yours, fraternally,

LUTHER S. BANCROFT.

The death of Rev. SAMUEL OSGOOD, D. D., late Grand Chaplain, and of R. W. ISAAC P. SEAVEY, late one of the District Deputy Grand Masters, was appropriately noticed in Grand Lodge on the 30th of December, and the following resolutions, offered by Rev. Dr. Randall, were unanimously adopted :—

It having pleased the All-wise Ruler of the Universe to remove from this world, since the last annual Communication of Grand Lodge, the Rev. Samuel Osgood, D. D., late Grand Chaplain, and our Bro. I. P. Seavy, late Grand Lecturer,

Resolved, That in the death of our late Brother, Rev. Samuel Osgood, D. D., the Masonic Fraternity has lost one of its firmest friends and brightest lights.

Resolved, That this Grand Lodge feels a melancholly satisfaction in recording its testimony to the fearless fidelity which marked his Masonic course in times of trial ; to his intelligent attachment to the Order, and to his devotion to its interests at all seasons.

Resolved, That we cherish in Fraternal remembrance the many religious, Masonic and social virtues, which enobled the life of our departed Brother as a consistent Christian, an upright man, and a patriotic citizen.

Resolved, That a copy of these resolutions be sent to the family of our deceased Brother, and be published in the Freemasons' Magazine.

Resolved, That this Grand Lodge have heard with deep sorrow of the death of our late highly esteemed Brother, Isaac P. Seavey, who has filled with great acceptance the responsible offices of Grand Lecturer, and District Deputy Grand Master in this jurisdiction.

Resolved, That in the death of Bro. Seavey the Masonic Fraternity has lost a useful member, whose zealous labors have largely contributed to the promotion of its interests in this Commonwealth.

Resolved, That this Grand Lodge, in token of its appreciation of the character and services of Bro. Seavey, place upon its records these resolutions as an abiding testimonial, and direct that a copy of the same be forwarded to the family of the deceased, and be published in the Freemasons' Magazine.

MASONIC CHIT CHAT.

ST. ANDREW'S LODGE, BOSTON. We understand that this Lodge at its last meeting made a second donation of *two hundred dollars* in aid of the funds of the Sanitary Commission. Such acts of disinterested liberality are highly creditable, not only to the Lodge in which they originate, but to the whole Fraternity, and go far to stultify the charge of selfishness and exclusiveness, which has been so often applied to Masonic charities, by the enemies of our Institution, and others, ignorant of the works of Masonry.

HON. JOSIAH H. DRUMMOND, G. MASTER OF MAINE. It will be exceedingly gratifying to the hosts of friends of this distinguished and Ill. Brother, to learn that on the 9th ult. he was again, by an overwhelming majority, re-elected Attorney General of the State of Maine.

A. AND A. RITE IN PROVIDENCE, R. I.
Newport, Jan 16, 1863.

BRO. MOORE—Having received a Dispensation for the purpose from Sov. G. Com. Van Rensselaer, I went to Providence on Monday last and organized a Council of Princes of Jerusalem, and appointed the following officers, viz:—Rev. Charles A. Titus, (G. Chap. G. Lodge,) M. P. S. G. M.; Cyrus B. Manchester, (P. G. H. P. G. Chap.,) Deputy; Lyman Klapp, (G. H. P. G. Chap.,) S. G. W.; George W. French, (G. Lec. G. Lodge,) J. G. W.; R. N. Denison, G. K. S.; J. Shepley, G. Treas.; J. M. Cook, G. M. Cer.; and having passed the day very pleasantly in work, we closed at half-past nine o'clock.

Fraternally yours, N. H. GOULD, 33°.

☞ Among the most recent affiliates of Cosmopolitan Sov. Consistory in this city, (says the N. York Sat. Courier,) has been the Hon. Judge Naar, of Trenton, N. J. That distinguished Brother some twentyfive years ago or more, was a prominent and leading member of the Grand Lodge of New York.

Judge Naar had also been an active and efficient member of the Body known as the "Gerneau" Supreme Council, whose headquarters were in this city; and withdrew therefrom only on its final dissolution in 1846.

GRAND LECTURERS. The Grand Lecturers of Massachusetts for the present year are, E. D. Bancroft, Groton Junction, L. H. Gamwell, Pittsfield, and I. H. Pope, Boston.

SOLD OUT. The New York Sunday Dispatch of Jan. 4th, has the following:—On Saturday evening, December 27th, 1862, at a meeting of the Lodge of Perfection, "under the jurisdiction of the so-called Sup. Council of the 33°, of which Edward A. Raymond is the Sov. Grand Commander," held at No. 145 Grand street, Williamsburg, it was resolved on the report of the committee appointed to ascertain the legality of the Body, "That we the members of Williamsburgh Lodge of Perfection, being satisfied that we are an illegal and spurious Body of the A. and A. Rite, do now disband and dispose of our jewels and paraphernalia to the highest bidder;" which was carried unanimously and immediately acted upon. After the Lodge had disbanded the jewels and regalia were bought in by one of the Brothers.

N. YORK SATURDAY COURIER. We take pleasure in recommending this most excellent and ably conducted paper to the favor and patronage of our Brethren. It is published weekly at 15 Spruce street, New York, and has a Masonic department, which, in point of ability and interest, is equal at least to that of any similar periodical in the country. This is under the special control of W. Brother F. G. TISDALE, Esq., who, as an experienced and well informed Mason, and public writer, has but few equals among his contemporaries of the periodical press. Besides this, the paper commends itself by the ability and good taste which mark its literary and news departments. In fine, it is an excellent family paper, eminently worthy of the patronage of members of the Fraternity.

GODEY'S LADY'S BOOK for February was received just as we were going to press. It is beautifully illustrated, as usual, and its pages are filled with excellent matter.

Never speak of Lodge matters in unseemly or improper places.

THE POCKET TRESTLE-BOARD,

AND

DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the Work, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive *Digest of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,
Boston, March 25, 1861. *Freemasons' Hall, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL, as sanctioned by the Grand Lodge of Massachusetts. The *Digest of Masonic Law* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*
Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL.

[Turn over.

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

WM. D. COOLIDGE, *G. Master*
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26th, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE-BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws, and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

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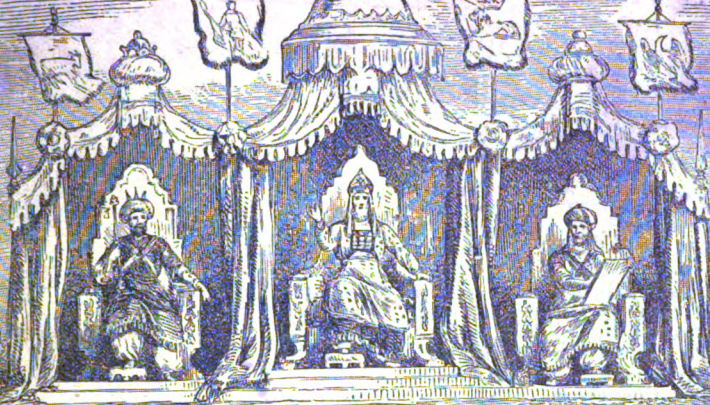
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Nov. 1, 1862.



FREEMASONS, MONTHLY MAGAZINE,

BY CHAS. W. MOORE,

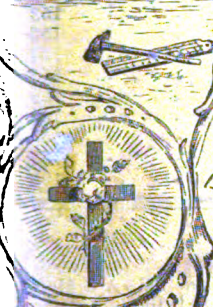
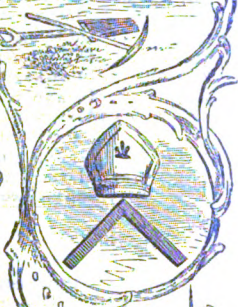
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W. J. BAKER, SC.

BOSTON.

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LETTERS.

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BUSINESS.—T G Wyal, Newburn, N C—W S Moore, Moore's Vineyard, Ind—A G Mackey, Charleston, S C—S Snow, Hyannis—D N Burgoyne, St Louis, Mo—D Block, Chester, Ill—R S Pope, Hyannis—J B Holtenbeck, Burlington, Vt—D Blaney, Marblehead—D P Graves, Greenfield—T Smayer, Delphi, Ind—B H Randall, Fort Ridgely, Min—Mrs C M Vaughan, Lankakee, Mich—L D Homer, North Adams—P M, Newbern, N C—H G Reynolds, Springfield, Ill—A D Taylor, Mason Village, Ms—L Lurk, Sylva, Ill—P M, Norwich, Con—T G Wyal, Newbern, N C—S W Bumpus, N Bedford—L J Powers, Springfield.

REMITTANCES.—F M Blair, Chicago, Ill—J H Hart Shawneetown, Ill—H S Conkin, Gouverneur, NY—E P Hone, Marcellus, N Y—C G Fox, Queen City—E P Graves, Greenfield—J W Borden, Situate, R I—J Harper, Sandwich—Matthews & Co, N Y—A B Leonard, Fall River—D B Tenney, Haverhill—W H Copp, Putnam, Con—E B Homer, Wareham—J B Harttrauf, Constantine, Mich—D N Burgoyne, St Louis, Mo—S Ross, Commerce, Mo—F King, Indianapolis, Ind—R Bartholmass, Brooklyn, N Y—W B Barnes, Amesbury.



Grand Lodge of Massachusetts.



NOTICE is hereby given, that a Quarterly Communication of the M. W. Grand Lodge of Massachusetts, will be held at FREEMASONS' HALL, corner of Tremont and Boylston Streets, Boston, on WEDNESDAY, the 11th day of March, current, at two o'clock, P. M., for the Election of Officers and the transaction of such other business as shall regularly come before it.

The Officers and Members of the Grand Lodge, Masters, Wardens and Proxies of Lodges, and all others concerned, will take due notice thereof and govern themselves accordingly.
 Boston, March 1, 1863. CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Stated Communication of the M. E. G. R. A. CHAPTER of Massachusetts, will be held at Freemasons' Hall, corner of Tremont and Boylston streets, Boston, on TUESDAY, the 10th day of March inst., at 7 o'clock, P. M., for the transaction of such business as shall regularly come before it.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chapters, and all others interested, will take due notice and govern themselves accordingly.
 Per order G. H. P.

Boston, March 1, 1863.

THOMAS WATERMAN, G Sec'y.

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IN

MASONIC REGALIA,
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BOSTON.

THE
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VOL. XXII.

MARCH 1, 1863.

No. 5.

GREAT PRINCIPLES SUPERIOR TO MINOR
DETAILS.

MANY things that have come under our notice the past year, have induced us to believe that a few general remarks on the distinction to be observed by us all, in the above matters, may be useful.

We shall preface our observations by a few quotations from certain articles in Mackey's Lexicon, the connection of which with our present subject, will be obvious to the great body of our Brethren.

And first, from the article on "Landmarks," we cite a brief passage :—
"The *Universal Language*, and the *Universal Laws* of Masonry, are Landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove those sacred landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.

"There are, however, certain forms and regulations, which, although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity, that they should be guarded by every good Mason, with religious care, from alteration. It is not in the power of any body of men to make innovations upon Masonry."

Secondly, we quote from the article on The "Laws of Masonry."

"The Laws of Masonry are of two kinds, local and universal. The local laws are those enacted by the Grand and Subordinate Lodges for the government of their members. These of course may be altered or amended at the pleasure of those who originally framed them. The Universal Laws, are those handed down by universal consent, from time im-

memorial. These are irrevocable, for they constitute a part of the Ancient Landmarks. We will give an example of each kind. The rule regulating the amount of the fee to be paid on the admission of candidates, is a local law, and varies in every country. But the law which declares that no woman can be admitted, is universal, and controls every Lodge on the face of the globe."

Lastly, some brief, but very important extracts from the article on "Lecture."

"Each degree of Masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degrees are set forth. This arrangement is called a "Lecture." Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which has varied at different periods, although the substance remains the same. * * * There does not seem to have been any established system of lectures, such as now exists, previous to the revival of Masonry in the beginning of the eighteenth century. In 1720, Desaguliers and Anderson, the compilers of the Book of Constitutions, arranged the lectures, for the first time, in a catechetical form, from the Old Charges, and other Masonic Documents, that were extant. Of this system, Dr. Oliver informs us that "the first lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called the Master's part, contained only seven questions, besides the explanations, and examinations." The imperfection of these lectures loudly called for a revision of them, which was accordingly accomplished in 1732, by Brother Martin Clare, a man of talent, and afterwards Deputy Grand Master. After describing this and the subsequent revision, by Thomas Dunckerley, Hutchinson, (1763,) and Preston, (1772,) and Dr. Hemming, (1813,) the article thus continues: "The lectures of Preston were early introduced into this country, having been, however, much modified by T. S. Webb, whose system has been the basis of all those taught since his day in the Lodges of the United States.

"These constitute the simple text of Masonry, while the extended illustrations, which are given to them by an intelligent Master or Lecturer, and which he can only derive from a careful study of Scripture, of History, of the Manuscript Lectures, of the philosophical degrees, and lastly, of the published works of learned Masonic writers, constitute the commentary, without which the simple text would be comparatively barren and uninstructional. These commentaries are the philosophy of Masonry, and, without an adequate knowledge of them, no Brother can be entitled to claim our technical title of "a bright Mason." In relation to this subject,

the following extract from the Freemason's Quarterly Review, published at London, deserves preservation : " Our Masonic Society has to this day retained many interesting symbols in its instructions, when properly explained by a scientific lecturer, and not garbled by ignorant pretenders, who, by dint merely of a good memory, and some assurance, intrude themselves on a well-informed assembly of Brethren, by giving a lecture not composed by themselves, but taught them verbatim."

We have given these extracts, partly for the value of the information contained in them—information that cannot be rendered too familiar to all our Brethren—and partly from their having a practical bearing upon certain points, to which, though without too minute particularization, our own remarks are about to be directed.

It has not unfrequently been our duty to address a timely word of remonstrance and caution to our younger Brethren, when too impatient a desire of advancing and improving their Lodge, or their Order, was leading them into more or less of innovation. Such remarks were always taken in the kind and Brotherly spirit by which they were dictated. We have now to offer a word of like friendly caution to an opposite class. In all organizations, whether Religious, Masonic, or Political, it would seem that, at all events, after they have existed for some considerable time, there will arise " parties," to use a political word we would gladly avoid in regard to Masonry, or anything Masonic. But even in Masonry, or rather in its legislative and executive action, there will and do arise what we can only define as an extreme Conservative, and an extreme Reform Party ; and, as we believe very fully in the Latin maxim—

" In medio tutissimus ibis,"

So do we trust there will always be a powerful and numerous middle and moderate party to come between those two extremes. And indeed had not this been the case—had not, in other words, the great majority of Masons for a long time past taken this same view and directed their practice by it, Masonry would, at the present time, we have every reason to believe, be in a different position to that which it does occupy. Had either an extreme and bigoted adherence to everything old—however secondary and comparatively unessential its character—merely for the sake of its antiquity : or, on the other hand, had a too hasty and headstrong desire of progress, hesitating at no obstacle, ready to transgress even the Ancient Landmarks in its eagerness for " improvement,—had either of these extreme principles commanded a majority in the Councils of our Order, can any reflecting Brother believe that the Order would ever have arrived at its present high position in point of numbers, influence and honor ?

In regard both to points more or less borne upon by our initial extracts, and to others, there has been of late somewhat too great a tendency to this extreme adherence to everything old, merely for its age. Now, in all the great essentials of Masonry, we will yield to none in a firm and strict adherence to the old historic principles of our Order. We would be again, as we have often been before, the determined opponent of any violation of the Ancient Landmarks, our Universal Laws, Universal Language, or whatever else can lay claim to be considered an essential principle, or practice of Masonry. But, at the same time, we would no less carefully draw a strong line of distinction between things of this solemn and primary character, and those of a secondary nature. We would say at once, let no change be made, even in the smallest matter, unless good cause can be shown for its being made. For instance, it may possibly occur that in some of our Ancient Lectures, or Manuscript Documents, a breach of Grammar may be observed, or a word may be found which reads very strangely now, although it was quite proper when first used, because that word has, in the course of time, undergone a change. Let it be observed, we are here simply putting *hypothetical cases*, to illustrate our meaning, as we desire to make our remarks as general as possible, consistently with the object in view. Now, there are some, we believe, who would maintain the correction of this breach of Grammar, or substitution of the correct word for the incorrect one, to be a violation of Masonic principle. We freely avow ourselves to be of a contrary opinion : and here comes in our practical distinction between essentials and non-essentials, or, in other terms, the superiority, in Masonry, as in all else, of Great Principles to Minor Details. The latter, it is true, are important in their proper place and degree, and by no means to be neglected, or slightly dealt with. There is a pithy old Scottish proverb which says—

“ Many a little makes a mickle : ”

and if the “ little ” of Masonry were to be overlooked, or even dealt too hastily with, it would not be so “ mickle ” a thing as it is to-day.

To return to our illustrations however.—Supposing we were to find in some of our Documents, or traditional teachings, some such violent breach of Grammar as this, should we hesitate to correct it, even though the author is Sterne :

“ But at the close of such a folio as this, wrote for their sakes.”

Or this from Gibbon—

“ The camp was almost immediately broke up.”

We could easily adduce many other worse examples, even from such modern and distinguished authors as Blair, the writer on Rhetoric and

Taste, and Macaulay, The Great Historion. Or, take another illustration, would any of us tolerate to-day such spelling as that of Queen Elizabeth and Lady Jane Grey, as we see it in their extant letters ; and yet these were two of the most learned ladies of their age. Neither antiquity nor high authority can be allowed to breaches of Grammar, or use of obsolete expressions. It cannot be replied that Masonry, as such, defends matters of this minor kind, confessedly of a secondary nature. The force of the argument must rest solely on "antiquity ;" and, if that is to afford it any support, then we, the people of America, are bound forthwith to alter back the orthography of our language to the model of that of Chaucer, or Spenser, or to that of an older English style, still. We should be rather surprised on opening, some Sunday, a newly published Prayer Book, to find the Lord's Prayer, printed thus :

" Our Fadir, that art in hevenys,
 Halewid be thi name,
 Thy Kingdum come to,
 Be thi wil in erthe, as in hevене.
 Give to us this day our breed ovir other substance.
 And forgive to us our dettis, as we forgive our dettouris,
 And lede us not into temptacioun,
 But delyvère us from yvel. Amen."

Spencer is not so very ancient, as he flourished in the latter half of the 16th century ; and all persons of literary taste concur in admiring the manifold beauties of his " Faerie Queene ;" yet they would, we imagine, demur to show their respect for this antiquity-model-plea, by imitating his exact form of language, of which here is a brief specimen :

" No daintie flowre or herbe that growes on grownd,
 Ne arboreth with painted blossoms drest,
 And smelling sweete, but there it might be sownd,
 To bud out faire and throwe her sweete smels al arownd."

And now a word on the other point, namely, the hypothetical idea that in some of our Ancient Documents, or *Traditionary Teachings*, a term had been used in a different sense to that borne by it now. Are we to alter it, or not? To us it seems evident that we ought to do so, if the change of meaning should be found to be great, and calculated to mislead : and that many words do undergo very great changes in the lapse of time, could easily be shown by hundreds of examples. "Tribulation," originally meant "the threshing out of wheat with a kind of harrow"—"Pagan," "an inhabitant of the Italian Villages,"—"Knave" was used by Wickliffe to signify "a boy," and by Gower, of a later age, to mean "a man-servant." Now, should any change of meaning of this, or even of a less serious character be discovered, we should say, adhere to the *spirit* rather than the *letter* of the original, and substitute the proper word. And

this is the true rule to observe in all things, and especially in Masonry ; let us endeavor to get at the *exact spirit* and *meaning* of our Ancient Laws and Constitutions, and carry out *that* faithfully, and loyally.

Much of the teaching of Masonry is of necessity *traditional*—handed down orally from Brother to Brother, to succeeding generations. Here then, in spite of every wish to be exact and faithful, some little differences in words, style, and purport, will inevitably creep in—a fact which naturally gives rise to discussions, and disputes. In any such case, moderation, with *common sense*—that best of all panaceas for so many of earth's evils and woes—will be the best solver of the difficulty. A true Masonic spirit presupposes the existence of those qualities, and will ever shrink from any unreasonable extreme :—it will endeavor to follow faithfully the straight middle path, the path of the Ancient Fathers of our Order, which neither knew, nor knows, any turning to right or left.

The sum then of what we suggest is this, that in all matters of minor detail, we should allow common sense to be the arbiter, and she will certainly prescribe, in regard to correctness of language, such a rule as we have laid down. But that as regards all the higher, holier, and more essential points of our Laws, we should endeavor ever and always faithfully to act on the principle already enunciated in a quotation—“ *To attempt to alter, or remove those Ancient Landmarks, by which we examine and prove a Brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.*”

MASONIC SPEECH OF AN INDIAN.

At a Masonic banquet given in Chicago, Ill., in September, 1859, Bro. Ely S. Parker, a Chief of the Six Nations, and a practising lawyer of Galena, Ill., delivered a speech which was thus spoken of at the time :—the occasion of the triennial meeting of the Grand Chapter, and Encampment of the United States.

“One speech of the evening, as also an incident attending it, deserves more particular mention. It was that of Brother Sir Knight Parker, a grandson of Red Jacket, and his successor of the Six Nations. He is a full-blooded chief, but highly educated, and an eloquent speaker. I shall not attempt even an outline of his speech, for, if reproduced, it should be with its charms of action and utterance, which very few white men can equal. He spoke of himself as almost a lone remnant of what was once a noble race ; of his struggles in coming to manhood, and seeing his race disappearing as the dew before the morning sun. As he found his race thus wasting away, he asked himself, ‘Where shall I find home and sympathy when our last council-fire is extinguished ?’

“I said, I will knock at the door of Masonry, and see if the white race will recognize me, as they had my ancestors, when we were strong and the white man

weak. I knocked at the door of the Blue Lodge, and found brotherhood around its altar. I knelt before the great light in the Chapter, and found companionship beneath the royal arch. I entered the encampment and found valiant sir knights willing to shield me here without regard to race or nation. I went further. I knelt at the cross of my Saviour, and found Christian brotherhood the crowning charity of the Masonic tie. I am most happy to meet you in the grand councils of the gathering and sit with you at this festive board, to share these greetings and hospitalities. I feel assured that when my glass is run out, and shall follow the footsteps of my departed race, Masonic sympathies will cluster around my coffin and drop in my lonely grave the evergreen acacia, sweet emblem of a better meeting. If my race shall disappear from the continent, I have consoling hope that our memory will not perish. If the deeds of my ancestors shall not live in story, their memories remain in the names of our lakes and rivers, your towns and cities, and will call up memories otherwise forgotten."

Few eyes could withhold their tears as he poured forth in words like these the utterance of a full heart. Silence for a time prevailed after he sat down, when he arose and said:—"I have in my possession a memento which I highly prize; I wear it near my heart. It came from my ancestors to me as their successor in office. It was a present from Washington to my grandfather, Red Jacket, when your nation was in its infancy. You will be glad to see and handle it, and I should do wrong not to give you the opportunity." As he spoke thus he removed the wampum from his neck, and drew from his bosom a large massive medal, in oval form, some seven inches by five, and it passed from hand to hand along the tables. On one side of this medal were engraved, in full length, the figures of two chiefs—Red Jacket, in costume, presenting the pipe of peace, and Washington, with right hand extended as in the act of receiving it. On the other side were the Masonic emblems, with the date, 1792, if our memory is correct.

GRAND LODGE OF SCOTLAND.

St. Andrew's Day—St. Andrew being the patron Saint of the Scottish Craft—falling on Sunday Nov. 30th, the election for officers of Grand Lodge of Scotland took place on Dec. 1st with the following result:—

His Grace the Duke of Athole, K. T. Grand Master; His Grace the Duke of Hamilton and Brandon, P. G. Master; John White Melville Esq., Deputy G. Master; Lord Loughborough, Substitute G. Master; Sir P. A. Halket, Bart, S. G. Warden; Geo. Home Drummond, Esq., J. G. Warden; Samuel Hay, Esq., G. Treas., Wm. A. Laurie, Esq., G. Sec'y, Alex. J. Stewart, Esq., G. Clerk, Rev. David Arnot, D. D., Rev. A. B. Bonar, Joint G. Chaplains; Sir Alex. P. Gordon Cumming, Bart, S. G. Deacon; Chas. W. R. Ramsey, Esq., J. G. Deacon; David Bryce, G. Architect; Chas. Mackey, Esq., G. Jeweller; John Deuchar, Esq., G. Bible Bearer; Capt. P. Deuchar, Chas. S. Laws, Joint G. Directors of Ceremonies; James Ballantine, G. Bard; Col. H. D. Griffith, C. B., G. Sword Bearer; Chas. W. M. Muller, G. Director of Music; John Coghill, Chief G. Marshal; John Laurie G. Marshal; W. M. Brice G. Tyler.

Subsequently the Officers and the Craft proceeded to the Grand banquetting room,

five hundred Brethren being present, and partook of a banquet of the richest description, much enjoyed by all present. 'By its luxuriance, dyspeptics were tempted to forget their infirmity, and partake of dishes to which their palates had for long been involuntary strangers.'

Bro. James Ballantine, the G. Bard, Composed the following song, which 'he had made in honor of the coming of age of the Prince of Wales.' It was sung to the air of 'Bonny Jean.'

When bleak November chills the earth
And sullen blasts sweep muir and lee :
When withering wants, and nithering dearth,
Mak could the hame o' penury ;
To whipe the tear frae poortith's e'e ;
To banish woe and want away,
Is aye the aim of Masonry
On couthie auld St. Andrew's Day.

Our Scottish hearts, the good Saint knew
Glowed warmly—though our clime was drear :
And like a father, fond and true,
He taught us we were Brothers dear,—
He made us mutual friendship swear,
He lit our hearts wi' Love's pure ray ;
And his bright badge a' Scotsmen wear,
To honor dear St. Andrew's Day.

And thus Love's glorious plummet line
Keeps Masons' lives aye on the square,
While Charity—that flower divine—
Blooms brightly nursed wi' Masons' care ;
And aye the mair we freely spare
To Brethren who may little hae,
We aye hae a' the mair to share
Wi' cronies on St. Andrew's Day.

O gin dear Rothsay's Duke should deign
His fair young Princess here to bring,
Leal Athole will resign his reign
In honor o' our future King.
And blythely shall we dance and sing
Wi' canty wives and lasses gay,
And loudly shall the welkin ring
Wi' joy on Edward Albert's Day.

Then blessed be dear Scotland's hills,
Her lads and lasses, wives and men,
May love flow down her braes like rills,
And knowledge spread through ilka glen ;
And' neath the universal ken
Of Him wha's heist we all obey,
Each year new life and power shall len'
To Masons on St. Andrew's Day.

"TO THE MASONIC FRATERNITY."

For the first time in the history of Masonry in this Commonwealth, has a spurious body in New York, claiming to be a Supreme Council, established its subordinates in this city, and is endeavoring to build them up by deceiving and leading astray uninformed Brethren.

The pretended Council in New York is not known as a legal body of Masons, nor is it recognized as such by any lawful Masonic body in the United States, but is unauthorized and spurious. Should it succeed in this State, it would involve the Masonic Fraternity in the same difficulties, and produce in it confusion similar to that which has existed in the Grand Lodge and Fraternity of New York for many years, but from which it has, happily, measurably recovered.

The M. P. Grand Commander of the Supreme Council 33d, Northern Jurisdiction U. S. A., has issued the following letter of caution to the Brotherhood, that they may not be deceived by the spurious body, and led astray from their allegiance:

DEUS MEUMQUE JUS.

From the East of the Supreme Council of Sov. Grand Inspectors General of the 33d Degree, Ancient and Accepted Rite, for the Northern Masonic Jurisdiction, U. S. A.

HEALTH, STABILITY AND POWER.

To all to whom these letters of Caution may come, Greeting:—

Whereas, it has come to my knowledge that certain persons calling themselves a Supreme Council of the 33d Degree of the Ancient and Accepted Rite, located in the city of New York, have recently granted Charters or Dispensations for the organization of the Bodies of the different grades, in the city of New York, the State of New Jersey, and in Boston, Mass., with authority to confer the Ineffable, Sublime, and Superior Degrees and Orders of the Ancient and Accepted Rite! And whereas the said States of N. York, N. Jersey, and Massachusetts, are within the Jurisdiction of our Northern Supreme Council 33d Degree A. A. and A. A. Rite, and have been so held and conceded to be, as have also all the States North of the Potomac, for half a century past, or since the year 1813, when our said Supreme Council for the Northern Masonic Jurisdiction was first constituted and organized, by authority legally derived from the Supreme Council for the Southern Jurisdiction of the U. S. A., located at Charleston, S. C.

Now, therefore, this is to Caution all Brethren residing within any of the States of our Jurisdiction, against aiding, countenancing, or suffering themselves to be deduced into joining any pretended Lodge, Council, Chapter or Consistory of the A. A. and A. A. Rite, emanating from the above illegal and unauthorized source, as they cannot lawfully, and therefore will not be recognized by, or received into any legal Lodge, Council, Chapter or Consistory Sub. P. R. S. of the Rite in the U. States, or elsewhere, but must be held to be illegal and clandestine Masons.

Witness our hands, and the seal of our Supreme Council affixed at Boston, this 1st day of November, 1862.

H. K. VAN RENSSELAER, 33°,

M. P. Sov. Grand Com. Sup. Council 33d for Northern Juris.

WINSLOW LEWIS, Grand Sec. Gen. H. E.

The foregoing Circular has been issued to the Fraternity of this Commonwealth, by the lawful authorities of the Supreme Council for the

Northern Jurisdiction. The purpose of it is sufficiently explained by its own terms. We need, therefore, only add, that a branch of the illegal Council of New York, to which reference is made, has been organized in this city, and is located at Nassau Hall. Who its supporters are we are not fully informed. It is, however, generally understood that Mr. E. A. Raymond, the *déposed* Commander of the legitimate Council for this jurisdiction, and his associates, have recklessly thrown themselves into its fellowship, as a last resort, having nowhere else to go, and none so debased in spirit as to acknowledge their authority.* This being the state of the case, we have thought that the republication of the following official document, issued under the signature of Mr. Raymond, in 1861, might not be either inappropriate or uninteresting at the present time. The successor of *Cross*, who is named in the document as the head of the body, was the notorious *Henry C. Atwood*,—the agitator and general disturber of the Order in New York,—and *his* successor is *Edmund B. Hays*, the present Commander. The body has under its authority two Lodges of Perfection in the city of New York, two on Long Island, and the Consistory in this city. It has also recently made an attempt to establish a Consistory in N. Jersey, but with what success the reader will infer from the following extract of a letter to Dr. Lewis, Secretary of the Northern Council, from one of the parties who had been deceived into countenancing the movement:—"Having," says the writer, under date Trenton, Dec. 31, "purged ourselves of the foul Masonic company we had innocently fallen in with, and joined that of truer and more honorable men, we are very grateful for the privilege, and submit with cheerfulness to the Constitutions, decrees, &c. Our purpose of writing at this time, is to ask for Certificates of membership, that we may visit some of the Philadelphia bodies, to the end that we may see the work, and get up a Lodge in this city." The writer of this note is one of several Brethren who had been misled by the spurious Council in New York, and is one of the most distinguished Masons in New Jersey, having held high official place in the Grand Lodge of that State, for many years past. It would seem, therefore, that whatever their expectations may have been, their prospect of success in New Jersey, is not very encouraging. Nor does the condition of their affairs in other locations indicate any very formidable array of opposition to the regularly constituted bodies of the Rite. The principal source of regret is that any number of Brethren, however small, should be found who are willing to become parties to the ambitious

*The position of Mr. Raymond in the *quasi* Council, we understand to be that of Past Commander under Mr. Hays! The \$2000 belonging to the treasury of the Northern Council, we are also told, go as a *bonus* to the Hays' party.

or revengeful purposes of those whom their Brethren have rejected as unworthy of confidence.

We regret the course of the Brethren in this city, who have identified themselves with the New York body, because it is calculated to create schism and disorder throughout the entire jurisdiction; which has heretofore been kept free from the disputes and quarrels and revilings, we have all had too frequent occasion to deplore in other parts of the country. And, because, aside from the question of the illegality of the new organization, it inaugurates a principle which, if admitted, would authorize the establishment of Lodges in this city, by any foreign Grand Lodge. Massachusetts has been occupied by the Supreme Council of the Northern Jurisdiction, *for half a century*, or since 1813; and its exclusive right to its undivided occupancy, is therefore as fully established by Masonic law, as that of the Grand Chapter, Grand Encampment, or Grand Lodge of the State. And the violation of this fundamental principle of jurisdiction in the present case is, in its logical consequences, a blow struck at the supremacy of all the others. We commend this point to the careful consideration of our Brethren of this jurisdiction, and invite their attention to the following official document, issued as above stated, in 1851, by the Northern Council, in vindication of its legal rights, and in exposition of the fraudulent purposes of the body which has now assumed to exercise an authority in this city, and with which Mr. Raymond and friends have connected themselves.

Universi Terrarum Orbis Architectonis Per Gloriam Ingentis.

DEUS MEUMQUE JUS. *Ordo ab Chao.*

FROM the East of the Supreme Grand Council of the Most Puissant Sovereigns, Grand Inspectors General of the 33d and last degree, "*Ancient and Accepted Rite*," duly and legally established, constituted and organized, for the Northern Masonic district and Jurisdiction of the United States of America, held on the 30th day of the 3d Lunar month called Sivan, An'o Heb'm 5611—Res. 2387—A. Ord. 733—A. M'm. 537, and of the Christian Era the 30th day of June, 1851, at their Grand East, New York City.

It was unanimously resolved, decreed and ordered, that the following OFFICIAL MANIFESTO be published, and sent forth to all the various Masonic Grand bodies over the two hemispheres:

Whereas, a certain printed paper, in the assumed garb of a Masonic document, purporting to emanate from a pretended "Sublime Consistory of Sovereign Princes of the Royal Secret, and Supreme Grand Council of the Thirty-three degrees, of, and for the State of New York," has since the last stated session of this Supreme Grand Council, been artfully prepared and disseminated among the Masonic fraternity, under date of 7th February, 1851, with two *counterfeited* stamps, and the following names appended thereto, to wit: H. C. Atwood, John W. Timpeon, John W. Simons, *Edmund B. Hays*, Daniel Sickles, George E. Mar-

shall, Thomas Hyatt, A. Colo Veloni and David Cochrane : all of which was also republished in the *American Keystones* of the 23d of April last.

The covert attacks made in said paper on our Supreme Grand Council, and our venerable and venerated Chief, the slanderous insinuations, and illogical deductions for which that paper is remarkable, render it too contemptible for serious comment. Its false assumptions and misrepresentations of well known and well established facts, if they are not wilful perversions of the truth, evince gross ignorance of the true principles of Ancient Free and Accepted Masonry.

The said paper having been read and fully considered, it was unanimously declared to be, and is hereby denounced as a most outrageous imposture, and conspiracy against our Most Illustrious Order in general, and this Supreme Grand Council in particular.

And whereas, said conspiracy and imposture have been further developed in a second publication in the New York *Herald* of the 20th instant, and in the New York *Express* of the day following, purporting to be a notice of the pretended establishment of a "Supreme Grand Council for the Northern Hemisphere (!) of the United States of America," with the following names as officers thereof, headed by a new champion, JEREMY L. CROSS, with the notorious HENRY C. ATWOOD as his *Grand Master of Ceremonies*, and William H. Jones and William H. Ellis, of New Haven, Conn., John S. Darcy, of Newark, N. J., and Robert B. Folger and John W. Simons, of New York. Said pretended body is declared to be formed "under an American Organization," being an amalgamation of the degrees of the "Ancient and Accepted Rite" with the American Chapter and Encampment degrees—a hybrid arrangement, tending to the breaking up of every Ancient Masonic Landmark, and totally at war with all Constitutional Masonic laws, as well as common sense.

Now therefore, be it distinctly and universally known and remembered, that all and every one of the aforementioned individuals, have *usurped* the right to degrees, into which they have *never been lawfully initiated*; that they have been, and are practising a gross and palpable *imposition* on the Masonic fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, *with which they are not invested*, and to which they have no *lawful claim*; that they are *dangerous agitators and disturbers of the peace, harmony and good government of the Masonic Order*, and as such *should receive the condemnation of all "good and true Masons."*

Resolved, That our Masonic brethren throughout the United States, and the world, be, and they are hereby cautioned against the aforementioned individuals, as *impostors in Masonry*, whose only object seems to be deception, for purposes of unenviable notoriety, and pecuniary profit.

Ordered that all intercourse with them on the part of the Brethren acknowledging the Northern Supreme Grand Council of the 33d and last degree "Ancient and Accepted Rite" be, and is hereby *interdicted*, under the heaviest penalty of Masonic Law.

DEUS MEUMQUE IUS.

(Signed.)

J. J. J. GOURGAS, M. P. Sov. Grand Commander, 33d, *ad vitam*.

EDWARD A. RAYMOND, III. Treasurer General of the H. E.

CHARLES W. MOORE, Ill. Secretary General of the H. E.

KILLIAN H. VAN RENSSELAER, Ill. Master of Ceremonies.

ARCHIBALD BULL, Sov. Grand Inspector General, 33d.

JOHN CHRISTIE, Ill. Captain of the Life Guards.

FRANCOIS TURNER, Sov. Grand Inspector General, 33d.

GILES F. YATES, S. G. I. G. 33d, M. Ill. Insp. Lieut. Gr. Commander.

The origin of the two lawful Supreme Councils in this country, is briefly as follows : We quote from an official Document issued by authority of the Southern Council sitting at Charleston, S. C., in 1845 :—" On the 17th of May, 1786, the Grand Constitution of the 33d degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by Frederick, King of Prussia." * * * " Under the authority and sanction of this Constitution, a Supreme Council of the 33d degree was opened at Charleston, S. C., on the 31st of May, 1801, with the highest honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, and the whole number of Grand Inspectors, was in the course of the year, completed." The body so organized continued to exercise exclusive jurisdiction over the whole of the United States, until the 5th of August, 1813, when, " as appears from authenticated Documents in the possession of this (the Southern) Council, a similar Supreme Council was, in accordance with the Secret Constitution, duly and lawfully established and constituted at the city of New York, by Emanuel De La Motta, as the Representative, and under the sanction and authority of the Council at Charleston." " The Masonic Jurisdiction," continues the official record from which we are quoting, " of the New York Council, is distributed over the northern, northwestern and northeastern parts of the United States. Both bodies are now (1845) in active operation. Their labors have never been suspended, though withdrawn for a time from the public eye—their authority has never been, and cannot be, abrogated. They hold in their archives certified copies of the Secret Constitutions, derived from the Grand Consistory held at Paris, in 1761."

Such, very briefly, is the origin of the lawful Supreme Councils 33d degree in this country. They have been co-operating together in peace and harmony for fifty years, in advancing the interests and maintaining the integrity of the branch of Free Masonry they cultivate. The Jurisdiction of the Northern Council includes all the northern, northeastern and northwestern States ; and that Body has, at the present time, subordinate Bodies, acknowledging its authority, as follows : Maine, 4 ; New Hampshire, 2 ; Mass., 8 ; Rhode Island, 6 ; New York, 4 ; Pennsylvania, 8 ; Ohio, 11 ; Illinois, 4 ; Michigan, 4. Its Grand Commander is Ill. Bro. K. H. Van Rensselaer, of Ohio, and its Grand Secretary Gen. is Ill. Bro. Winslow Lewis, M. D., of Boston. *It is the only lawful Coun-*

cil that does or can exist in the Northern States. All others, under whatever name, or show of authority, are necessarily irregular and illegal, for the same reason, admitting all other things to be lawful and right, that the establishment of one Supreme Body within the Jurisdiction of another of the same grade, would be irregular and Masonically unlawful. The Northern Council has held entire and exclusive Jurisdiction over the Scottish Rite in Massachusetts since the year 1813, or for a period of *fifty years*. This is not, nor can it be, denied. It is a fact patent to every Brother at all acquainted with the history of Masonry in the Commonwealth. And this, by Masonic law, usage, and equity, is an effectual and perfect bar to the admission of any foreign body of the same grade within the territory so held and occupied.

PRELIMINARIES TO INITIATION.

FOUR LECTURES delivered in the Grand Lodge of Instruction, in Dublin, by R. W. Br. JOHN FITZGERALD TOWNSEND, LL. D., Dep. Grand Master of Ireland:

LECTURE I.

BEFORE any man can be initiated in a regular Masonic Lodge his name must be submitted to the consideration of its members. This is but the universal rule of all Societies. A new member should be approved *before* he is received. In this country the name of the candidate must be proposed, *viva voce*, by one member of the Lodge, and seconded, in like manner, by another, *and that in open Lodge. It cannot be done in any other way.* The name need only be proposed; it is not absolutely necessary, (however it may be usual,) that any recommendation of the candidate should be given. Nor is it necessary that the meeting at which the proposal is made should be a stated periodical meeting of the Lodge; it is a constant practice, and one perfectly legal, to propose a candidate at a special "Emergency" meeting.* It is not advisable to hold Emergency meetings for any ordinary business which may be done as well at a regular meeting; but I am now speaking of the strict Masonic rule, and undoubtedly it permits us to propose a candidate at a special meeting. The object of the proposal is that the members should have sufficient opportunity of examining into his qualifications, position, and character. For that purpose reasonable notice must be given them. The shortest length of that notice is fixed by our 98th rule; which requires that at least seven days shall elapse between the meeting at which the Candidate is proposed, and that at which the ballot for his admission takes place, in order, as the rule justly observes, "to afford time to make enquiry into his reputation and capacity;" which enquiry is, by another rule, made obligatory whenever a person is proposed for membership who is not a resident in the neighbourhood of the place where the Lodge is held; a rule obviously merely directory, and intended

* This is not the practice in this country, nor in England, and is a dangerous one, as the author subsequently admits.—*Ed. Mag.*

to impress on us the paramount necessity of making due enquiry respecting strangers, but by no means exonerating us from doing so with respect to neighbours, although it may be presumed that the character of a man is tolerably well known in the vicinity where he lives. And it is the particular duty of a Special Committee of the Grand Lodge to make such enquiry in this metropolis; and no man can be initiated in a Dublin Lodge, excepting only in the Grand Master's Lodge, until his name has been submitted to and approved by the Committee of Inspection. But the Grand Master's Lodge enjoys a peculiar exemption in that respect; the names of Candidates for admission to it being submitted only to the Deputy Grand Master. But to return—this verbal proposal is to be made in open Lodge, because the members are all presumed to be then present; but it is very certain that the proposal, if confined to the verbal statements in Lodge, would seldom, if ever, reach all the Members who are to decide about it. It is now, therefore, the usual practice (which ought to be universal), to send a written notice to each Member of the Lodge, specifying the name, residence, and calling or position in life of the Candidate, with the names also of his Proposer and Sec-
 onder.

These remarks may seem trite and superfluous to many; but I pray you to remember that I do not profess to teach experienced Brethren whose knowledge is superior to my own, but to instruct those who, as yet unacquainted with the peculiar practices of our Society, and the reasons of them, come here to learn them. If there be present here any Members of Country Lodges, they must have had occasion to know that it is not always usual to give these written notifications to each member. And I will venture to add that many who hear me can remember instances in which, from want of such preliminary notice, men have found access to a Lodge, whose admission has been regretted when regret was too late; and who, if the members had been apprized of the intention, would never have been allowed to enter the porch. I think I could point to instances where the same thing has happened, even in this city; but I do not speak of irregularities; I am discussing only the acknowledged and authorized practice; and I do not hesitate to say that, as our Society is now constituted, the giving of a preliminary notification to every member of the Lodge, of the foregoing particulars respecting a candidate, should be a universal and inflexible rule amongst us.

In a well regulated Lodge it is more usual to attend to a fair objection made to a candidate, and accordingly to withdraw his name, than to risk the disagreeable alternative of having him rejected on the ballot. But unless the By-laws of the Lodge make provision for such a case, the proposer need not attend to any objection conveyed in that manner from an absent member; he may insist on the ballot proceeding; and, if there be no black-bean, the candidate must be admitted. Such a case would, of course, result in angry feeling, jealousy, distrust, dissension,—dissolution of the Lodge. And I think it would be a great improvement on our present system, and one very easy to be effected by the By-laws of a Lodge:—1st. That no name should ever be submitted to ballot unless first approved by a Committee of the Lodge. 2nd. That no ballot should ever be permitted at an *Emergency* meeting. Emergency meetings are generally inconvenient to many. They disgust and weary the diligent and conscientious attendant

—they are never frequented by the remiss. Men of busy occupations can seldom spare time to attend, even if ever so much disposed to do so. And if that be so in town, how must it be in the country, when the members often have to travel many miles to the place of meeting? I believe the system of procuring admission to Lodges, in an underhand way, has caused more dissension in the Order, not to say more discredit and disgrace to it, than almost any other cause.

When a proposal has been made and seconded in open Lodge, it is then for the *members* to determine whether the name proposed shall be placed upon their books for ballot. I have heard the Master of a Lodge, without putting any question, direct the Secretary to record the name for ballot; but in my opinion the question is one which the *Lodge* is to decide, and which the Master should therefore put from the chair, to be determined by the majority of votes.

Various Lodges refer the names of all candidates proposed among them, whether for initiation or for membership, to a Committee of the Lodge; and I think that plan, to which I have already alluded in a passing way, is worthy of being universally adopted. It then becomes at once our special business to make due enquiry, and if the report be unfavorable, no odium is cast on any individual concerned; and the feeling that the Committee must investigate the matter will often prevent rash and indiscriminate proposals. But, after all, our real security consists in our individual sense of our responsibility. If we propose men merely to add to our funds—to enlarge our numbers—to gain the accession of some jovial companion who can sing a good song, enjoy a good dinner, or the like; and disregard the weightier matters of honor, truthfulness, temperance, candour, intelligence, and benevolence, of course our Institution will be a mockery, and that of the worst kind—a hypocritical and sanctimonious mockery. The more select we are in the choice of our associates, the more ready such men will be to seek admission as we most should wish to admit. We must not rely on committees, ballot-boxes, and such like winnowing-machines; we must manfully do our own duty, and I regard the giving of a vote on the admission of a candidate, as one of the most serious points of it. Our Institution is capable of working very great and very useful results. We have no right to prostitute it, any more than we have a moral right to reject a man on malevolent motives. Though man cannot call us to account there is One that seeth and judgeth. We meet together in His name, and whether we like the idea or not, He is here in the midst of us, now and whenever or however we may meet, and whatever we are saying or doing. And as there is not a single act of our lives which may not be productive of results too great for us to conceive, I would implore all who hear me to remember that whatever people may think of the unimportance of allowing a man to join a Freemason's Lodge, or of rejecting him from it, it is, seriously considered, a matter which requires very delicate attention, both on his part and on ours.

'A thing is great or little only to a mortal's thinking,

But, abstracted from the body, all things are alike important,

The Ancient of Days noteth in his book the idle converse of a creature,

And happy and wise is the man to whose thought existeth not a trifle.' ;

THE GORMOGONS.

A HISTORICAL SKETCH.

SHORTLY after the revival, or reorganization of the Masonic Fraternity, in England, in 1717, a Society sprang into existence under the title of "Gormogons," which appears to have been composed of Seceders from Masonry, and other persons, and against which, some of the edicts of the Grand Lodge, issued prior to 1725, appear to have been especially aimed.

Pope, in the concluding book of his *Dunciad*, makes mention of the Orders of Gregorians and Gormogons, which his commentator in a note, defines to be "a sort of Lay-brothers; slips from the root of Freemasons."

In Harry Carey's *Poems*, 1729, 3rd edition, is the following :

' "THE MODERATOR BETWEEN THE FREEMASONS AND GORMOGONS."

"The Masons and the Gormogons,
Are laughing at one another,
While all mankind are laughing at them;
Then why do they make such a potter?"

"They bait their hook for simple gulls,
And truth with bam they smother;
But when they've taken in their culls,
- Why then 'tis — Welcome Brother!"

In regard to this so-called Order of Gormogons, we can find only three accounts in English authors; in the *Grand Mystery*, 2 Ed. 1725; in *Prichard's Masonry Dissected*, 1730; and in *Euclid's Letter to Anderson*, 1738, which is appended to the 2nd Ed. of the *Book of Constitutions*.

In the "*Grand Mystery of the Free Masons Discovered*," 1725. p. 7-20. That portion referring to the Gormogons, is entitled as follows :

"TWO LETTERS to a FRIEND, The First concerning The Society of FREE-MASONS. The Second giving an account of The Most Ancient Order of GORMOGONS, In Its Original, Institution, Excellency, and Design: Its Rules and Orders and the manner of Introduction into Great Britain. With an entire Collection of all that has been made Publick on that occasion. Together with the supposed Reason of their excluding the Free-Masons, without they previously undergo the Form of Degradation, &c. Now first set forth for the Satisfaction and Emolument of the Publick. '— Nullo penetrabilis astro, Lucus erat — Virg. London: Printed by A. Moore, near St. Paul's. MDCCXXV."

The first letter, which is subscribed "VERUS COMMODUS, without date, is entirely devoted to an attack on the Freemasons, who are ridiculed in the most whimsical manner. It also contains some curious allusions, viz: "Especially prominent, is a recreant Papist, who some time since wrote a Farrago of Nonsense on the plague, and who would have the world believe that he is about to undertake the Translation of a certain Classic." This is probably an allusion to John Beal, M. D., who was Dep. Gr. Master in 1721 and 1722. "I had like to have forgotten one Man, who makes a most Il-Lustrious Figure amongst 'em, and styles himself R. S. S., and L. L. D." Evidently an allusion to Desaguliers. In speaking of the Gnostics, the author informs us that "they amus'd and puzzled the hair-brain'd, unwary crowd, that follow'd 'em, with *Superstitious Interpretations*"

tions of extravagant Talismanic Characters and abstruse Significations of Uncommon Kabalistical Words which exactly agrees with the Proceedings of our *Masonic Free-Masons*." In a P. S., he remarks that "he has seen a little Tract call'd *The Grand Mystery of the Free-Masons Discover'd*." (This is the first edition, London, 1724.) The second letter of VERT'S COMMODUS begins with a statement that "Since my last, the Venerable Order of GORMOGONS having been brought into England by a Chinese Mandarin," &c., and then follows a fantastical account of the institution of the Order, many thousand years before Adam, by the first Emperor of China, CHIN-QUAW-KY-PO, as a reward of merit, and for the encouragement of science. The Gormogons aim to establish their Order on the merit of their members, and it bids fair to eclipse the other Society, (the Freemasons.) "This Order it seems, as well as the other, has a SECRET, and as I am informed it is of a very extraordinary Nature, but what, I am well assur'd, is neither shocking to Humanity, or to Morals."—"And this leads me to tell you, That the only Point of Conversation which is expressly prohibited is that of the Politicks of their own Country." "After the Qualifications of the Person, are examin'd into, (which I am told is extremely strict) and approv'd, the Terms of Entrance are very easy: Instead of Three, Four, or Five Guineas, which the Masons require for Admission, they only deposite such a Sum as they shall think proper above so many Rupees. (Note in orig. Rupee is a Chinese Coin about the value of 2s 6d. Sterling.)—The Officer who presides in Chief over the whole Body or Order, must be a Man of Quality and Learning, and is called I am told *Sub-Œcumenical, Volgee*. He is represented by another Great Officer styl'd *Deputy Volgee* who under him, governs the Society. There is a Third Great Officer who acts as *Pre-see*, over each particular *Chapter*, and governs all affairs therein, conformable to the *General Statutes* of the Order, but the name of this Officer, for 'tis not made a Secret, I have forgot, only that it is, as all the rest, of Chinese Extraction."—"By this knowledge, which I have been able to come at, tho' I have not the honour to be a Gormogon, you will observe Sir, the Excellency of the Order, and that they are not *asham'd* to let People Know in some Measure the laudable *Ends and Purposes* of their Institution. I say, *In some Measure*, because it must be confess'd, they are very Tenacious of the Great and Important SECRET of their Society, into which it is morally impossible that any-body but a thoroughly—graduated Gormogon can penetrate. You will also have the greater opinion of their SECRET, tho' 'tis past the Comprehension of the *Vulgar World*, inasmuch as you will observe that they put on no affected Grimaces in order to palm upon the Publick, the most *Insignificant Trifles*, for the *profoundest mysteries*, nor do they treat *real Venerable Mysteries* as *Trifles*."

The author then proceeds to quote the several pieces relating to the Society which had been published in the newspapers of the day, the first of which from the "*Daily Post*" of Sept. 3, 1724, he prefaces as follows:

"I am informed, that this Order was begun in England long before, and several Worthy Gentlemen had form'd themselves into a Body, under the *Auspices* of the Mandarin HANG-CHI; and did not intend to make Publick their Institution. But it seems some *over-busy* Persons having got a Knowledge of a few Particulars, which were made *no Secret* of, and that the Assembly was held at the *Castle*

Tavern in Fleet Street, they, being minded to rally the Free-Masons at the same time, published the following advertisement." Here follows the advertisement in the *Daily Post* :

"Whereas, the truly Ancient and Noble Order of the Gormogons, Instituted by CHIN-QUAW-KY-PO, the first Emperor of *China* (according to their account) many Thousand Years before *Adam*, of which Order, the great Philosopher CONFUCIUS, was Ecumenical Volgee, has lately been brought into *England* by a *Mandarin*, and he having admitted several Gentlemen of Honour into the Mystery of that most illustrious Order, they have determin'd to hold a Chapter at the *Castle Tavern in Fleet Street*, at the particular Request of several Persons of Quality. This is to inform the Publick, that there will be *no drawn Sword at the Door*, nor *Ladder in a Dark Room*, nor will any Mason be received as a Member, till he has renounced his *Novel Order* and been *properly degraded*. N. B. The *Great Mogul*, the *Czar of Muscovy* and *Prince Tochmas* are enter'd into this Honorable Society, but it has been refus'd to the Rebel Meriway, to his great Mortification. The *Mandarin* will shortly set out for *Rome*, having a particular Commission to make a Present of this Ancient Order to his *Holiness*; and it is believed the whole *College of Cardinals* will commence GORMOGONS. Notice will be given in the Publick Papers the Day the Chapter will be held."

The author then informs us that several Gentlemen came to the *Castle Tavern* to ascertain the fact, among whom was the editor of the "*Plain-Dealer*," a paper published every Monday and Friday. The latter having conversed with the *Mandarin's* Secretary and Interpreter, and being pleased with the institution, desired to become a Member, but happening to be a Freemason, he could not be admitted without being *solemnly degraded*, and renouncing that Society. "That Gentleman was much mortified hereupon, not being able to persuade himself to be the *first* to give the Example of *Degradation*." The illustrious HANG-CHI, being pleased with his Secretary's description of the Gentleman, wrote him a letter, persuading him to be degraded, and offering him the honours of the Order. At the same time he also sent him a letter from another great *Mandarin* SHIN-SHAW, at *Rome*,—addressed to himself.

These two letters, with the *Plain-Dealer's* reply, together with the "*pathetick Expostulations of the Plain-Dealer to his Guilty Brethren*" (the Free-Masons) as he calls them, were published in that paper, (14 Sept. 1724.) From the "*Expostulation*" we give the following extracts :

"I will not be so partial to my own *Brotherhood*, I mean the Worshipful Society of FREE and ACCEPTED MASONS, as to forbear rebuking them on this Occasion, for the unaccountable Pother and Noise, they have lately made in the World. What Stories have been told to amuse, delude and engage the *Credulous*? And how many have been drawn into the *Fraternity*, that have no business there, to the manifest Detriment, of their own affairs, and Disadvantage of the Publick? What Reflections, what Reproach, have we brought upon Ourselves, and upon our Ancient Order, by making so many Proselytes in so cheap and prostituted a manner?"—" 'Tis my opinion that the late Prostitution of our Order, is next to the betraying of it. The weak head of *Vintners, Drawers, Wigmakers, Weavers, &c.*, admitted into our Fraternity have not only brought Contempt upon the Insti-

tution, but do very much endanger it.”—“But I must leave Folke,” (Martin Folkes, a well-known antiquarian, was Dep. Gr. Master in 1724,) “that know no better, to their *Wonder*, and proceed to assure my guilty *Brethren*, that they have promoted *Superstition* and *Babbling*, contrary to the Peace of our Sovereign Lord the King, by their late Practices and Condescensions. Alarming Reports and Stories of WITCHES, LADDERS, HALTERS, DRAWN SWORDS, and DARK ROOMS, have spread Confusion and Terror. Trade and Business and *Family Duty*, have been shamefully neglected; and if the Government does not put the laws against us in Execution, it will be an extraordinary Favour or *Occr-sight*. For my own Part, I am so faithful a Subject, and have the Weal of the good People of England, and of our *Ancient Order* so much at heart, that I have resolv’d never to Countenance a Lodge again, unless the *Grand Master* puts a stop to these Proceedings, by a speedy and peremptory Charge to all the *Broth-rhood*. I do not say, I will utterly forsake, far less divulge the Tremendous *Sec-rets* of our *Society*: But I wish I could honourably enter into *Another*, that seems to be better establish’d and regulated: And now that I have hinted at *Another Society*, or *Order*, I must entertain my Readers, with Two Letters: the first is addressed to myself, and the last written from Rome, to the Author of the first.”

Here follows the letter of HANG-CHI to the British PLAIN-DEALER, from which we make the following extracts:

“The *Laws* and *Constitutions* of the most ancient and illustrious *Order* of GORMOGONS, oblige us to be very *cautious* and *frugal* in admitting *New Members*. Remarkable *Virtues* have always recommended the Candidates. No Rank, Station or Condition of Life, intitles a Person to be of our *Fraternity*. We know no *Prejudice* nor *Partiality* in conferring this Honour; and all the *Interest* in the World to procure it would be fruitless without Merit. My Residence here will be but short: It cannot therefore be expected that I should invite many *Worthy Persons* to enter into our Order, nor dare I render it cheap and contemptible by admitting every Pretender.”—“I shall consider it as an Honour and Ornament to our most *ancient* and illustrious *Order*, which is the Ornament of all its Members, if you, *Sage Sir*, will be pleas’d to accept the Privileges, that I am empower’d to bestow on the *Deserving*. I confess you must be *DEGRADED*, as our *Laws* require, and renounce and abandon the Society of *Masons*, in the first Place; But as your great Judgment must distinguish the Excellence of our *Order*, above that *other*, I hope you will prefer being a *Fellow* with *Us*. Nothing would more sensibly concern me, when I leave *London*, than not to be able to transmit your Name in the List that I must send to the ŒCUMENICAL VOLGEE in *China*. I am, *Sage Sir*, Your affectionate Friend. HANG-CHI.”

The second letter, from SHIN-SHAW in Rome, to HANG-CHI in London, is as follows:

“*Health. Most Illustrious Brother and Friend*. I congratulate you on the speedy Progress you have made from the Court of the *Young Sophy* in Persia, and your safe Arrival in the Isle of *Britain*. Your Presence is earnestly expected at *Rome*. His Holiness is very fond of our *Order*, and the Cardinals have an Emulation to be first distinguish’d. Our Excellent Brother GORMOGON and Birth-er Mandarin, CHAN FUE is well and salutes you. Since my last Letter I have re-

ceived News from *Pekin*, which confirms the previous Reports, that our Emperor is an open Enemy of the *Jesuit Missionaries*. Nevertheless I hope, that the Disgrace attending them there in *China* will not cause the *Europeans* to do us harm. Take Care of your Health. Farewell. SHIN-SHAW."

The Plain-Dealer, closes his communication with the declaration, that though he cannot prevail on himself to be degraded, yet he proposes "the good Conduct and Regularity of the GORMOGONS, as a Pattern to the *Free*, and *Accepted Mason* for the Future."

Verns Commodus, then continues; "I cannot guess why so excellent and laudable a Society as this of the GORMOGONS should think it worth their while to make it an Article to exclude the *Free-Masons*, or that they should condescend to take so much Notice of them: Except there be any Truth in what I have heard reported, and to which I cannot give intiro Credit, having never heard it from a *Graduated Gormogon*. The report is, that the *Mandarin* has declared, that many years since, Two unhappy busy Persons, who were *Masons*" (Desaguliers and Anderson?) "having obtruded their idle Notions among the *Vulgar Chinese*, of *Adam*, and *Solomon*, and *Hiram*, and I can't tell who besides, &c."—"But however this may be; the good Order and Regulations of the Society of GORMOGONS, have so much alarm'd the *Masons*, and convinced them of the Necessity of correcting the Abuses which have crept into their Fraternity, that we soon after had the Pleasure to read the following Advertisement, suppos'd to be publish'd by them, in the *Daily Journal*, on which I shall leave it to you, Sir, to make what Remarks you think fit."

"On *Michaelmas Day*, being the 29th of this Instant, *September*, a *New Lodge* will be opened, at the *St. Alban's Tavern* in *St. Alban's Street*, for regulating the *Modern Abuses* which have crept into the *Antient Fraternity* of *Free Masons*; where 'tis desired, that all the *old real Masons* will be present, to accompany their Founders, viz., *Jabel*, *Jubel*, *Tubal Cain*, and their Sister *Nahama*, also *Nineveh*, *Marthus*, *Gracchus*, *Euclid*, *Hierom*, *Charles Martin*, *Alhelstone*, and their good friend *St. Alban*, who loved *Masonry* well. 'Tis desired, that all *Fathers*, *Masters* and *Wardens* of *Lodges*, who have discover'd no *Secrets* but to the *Brotherhood*, will be present. None under *Seven* will be admitted, and such as come, are to enter the *Lodge*, on the *bare Hand* and *Knee*, as usual."

"Thus, Sir, have I given you all I know, or can collect, relating to this Affair; and if ever you hear from me again on this Subject, it will be in a few REMARKS on that empty Book called, *The Constitutions, &c., of the Free-Masons*, written as I am told, by a *Presbyterian Teacher*" (Anderson) "and pompously recommended by a certain *Orthodox*, tho' *Mathematical Divine*" (Desaguliers,) "In the mean time I remain, SIR, Your very humble Servant, VERNUS COMMODUS." Following this letter, is a P. S., which gives the derivation of the word Gormogon, as follows: "It is, it seems a *Compound Word* in the *Chinese Tongue*, signifying a Person made *Illustrious* by *Social Love*, by the *Excellency* of his *Genius*, and by the *Antiquity* of his *Descent*."—"In short, Sir, I am so pleas'd with this Excellent Society, that I shall only wait for your Return from the Country, not doubting but you will join your Interest with me, that we may be recommended as Members, (however otherwise unworthy I may be) of this Ancient Order." This conclu-

sion reminds us forcibly of a similar paragraph in the pretended letter of John Locke, May 6th, 1696, relating to the Questions and Answers concerning the Mystery of Masonry, written by Henry VI.

The threatened "Remarks" of Verus Commodus on the Book of Constitutions, a most absurd production, were published in 1725, and reprinted in "The Secrets of Masonry, London, 1737," under the title of "Observations and Critical Remarks on the new Constitutions of the Free-Masons, written by James Anderson," &c.

We should be tempted to believe that the whole of this story of the Gormogons was merely an ingenious piece of wit on the part of the editor of the Plain-Dealer, and that as such it had no connection with the history of Masonry, were it not for the fact that we find other allusions to them.

In "*Prichard's Masonry Dissected*, 1730," we find the following :

"From the accepted Masons sprang the real Masons, and from both sprang the Gormogons, whose Grand Master, the Volgi, deduces his original from the Chinese, whose writings, if to be credited, maintained the hypothesis, of the Pre-Adamites, and consequently must be more antique than Masonry. The most free and open society is that of the Grand Kaiheber, which consists of a select company of responsible people, whose chief discourse is concerning trade and business and promoting mutual friendship, without compulsion or restriction."

"*Brother Euclid's Letter to the Author, against unjust Cavils*," a paper appended to the Book of Constitutions of 1733, and dated from "our old Lodge, the Horn, in New Palace Yard, Westminster, 9th Nov. 1733," sufficiently establishes the fact of the actual existence of the Society of Gormogons; as it remarks that "it is well Known that the antiquity, and decorum of our worshipful Fraternity, have been envied by many, who very lately have coalesced into Societies, in imitation of the Freemasons, and some in opposition to them, though in vain; as the Gormogons, who have disappeared, and others are going."

The letter of Brother Euclid (Erasmus King?) is itself a reply to the "Critical Remarks" of Verus Commodus, as it takes up and refutes his imputations, point by point.

From the foregoing we learn that the Order of Gormogons originated about the year 1724, or shortly before that date, that it was still in existence in 1730, but that in 1738, it had already become extinct. We have seen that in 1724, they had a Chapter at the Castle Tavern in Fleet Street, and it is not improbable that this circumstance was the immediate cause of the stringent regulations adopted by the Grand Lodge, in regard to "stated lodges." (See particularly the New Regulation VIII, 19th February, and 21st Nov. 1724.)

It is not so easy to determine, what was the real nature and design of this singular Society, or Order, but that it had some connection with the Fraternity of Free-Masons there seems to be no doubt. These portions of the extracts we have quoted, which refer especially to the Free-Masons, are interesting, as showing the opinions entertained of that institution by a portion of the public at that early day. They also prove that many abuses had already crept into the Fraternity.

Kloss, in his admirable History of F. M. in England, has devoted some space to this subject, and advances two theories in regard to the object and intention of

the institution of Gormogons. The first is, that it was an attempt on the part of the Jesuits, to regain a portion of their influence in England, under the cloak of a Masonic Society. The sarcastic allusion of *Venerus Commodus* to John Beal, M. D., as a "recreant Papist," the allusions to the Pope, the Cardinals, the Jesuit Missionaries in China, and the statement that the seat of the Œcumenical Volgee or presiding officer was in China; (Rome!) appear to support this theory.

The second hypothesis of Kloss, is that under the title of Œcumenical Volgi, is intended the celebrated Chevalier Ramsay, the originator of the so-called higher degrees. It is a matter of history that at the very date (1724) when we first hear of the Gormogons, Ramsay was actually in Rome, as private tutor to Charles Edward, son of the Pretender James III, and zealously devoted to his service. The connection existing between the Pretender, Ramsay, and the Jesuits, render it probable that the theories of Kloss are in reality correct.—We can hardly believe that the Order of Gormogons was an attempt to introduce any higher Masonic degrees into England, although we read of "graduated" and "thoroughly graduated" Gormogons; because it is historically proven that the higher degrees were only invented subsequent to 1740, while the Gormogons had ceased to exist in 1738. On the other hand, it is said, by what authority we know not, that Ramsay endeavored to introduce his system of Masonic degrees into England, but without success, *before* he introduced them in France. If this be true, there is probably some connection between these higher degrees, and the Order of Gormogons.

The advertisement in the Daily Journal, inviting all the "old real Masons" to be present, confirms the statement of Anderson, that there were many "old Masons" in London, who did not unite with the Fraternity in the establishment of the Grand Lodge in 1717; and shows that the dissatisfaction of these old Brethren, with the "novel institution" (the Grand Lodge) and with the substitution of Anderson's Constitution for the "Ancient Constitutions," which finally culminated in the famous schism of the "Ancient Masons" in 1739, had already begun.

In conclusion, we must not omit to state that about 1740-42, Wm. Hogarth, who had been one of the Grand Stewards, ridiculed both Societies in a humorous plate, which will be found in the edition of his works published by Nichols and Steevens, London, 1810, quarto, vol. 3., p. 159, where it is thus described:

"The Mystery of Masonry brought to Light, by the Gormogons."—"The references are to:—A. Chin-Quaw-Kypo, 1st Emperor of China; B. The Sage Confucius; C. In-Chin, present Œcumenical Volgi; D. The Mandarin Hang-chi, Done from ye Original. Painted at Pekin, by Matt. Chautler, Grav'd by Hoge, and sold by ye Printersellers of Loudon, Paris, and Rome. Hogarth inv. et sculp."

Underneath, these verses:

"From Eastern climes, transplanted to our coasts,
Two oldest Orders that Creation boasts,
Here meet in miniature, expos'd to view,
That by their conduct men may judge their due.

"The Gormogons, a venerable race,
Appear distinguish'd with peculiar grace:

What honour! wisdom! truth! and social love!
 Sure such an order had its birth above.

"But mark, Free-Masons! what a farce is this?
 How wild their mystery! what a Bum they Kiss?
 Who would not laugh, who such occasions had?
 Who should not weep to think the world so mad?"

IT SAVED HIS LIFE.

It is refreshing to record such instances as the following, wherein Masonry exerts its benign influence, even in the bitterness of the present civil war, to save life and pour oil upon the troubled waters. Just previous to the battle of Shiloh, last spring, the 3d Ohio cavalry, commanded at the time by Lt. Col. Murray, took possession of Lawrenceburgh, Tenn. The people of the place were understood to be all Secessionists, and the Lt. Col. ordered his men to search all the houses, arrest all the men, and take possession of all guns and other arms—being careful to protect the women and children from all harm and insult. While this was going on, Col. Murray rode down the street, and, while in front of the Masonic Hall, noticed that some of his men had been in the Lodge-room and taken possession of some articles belonging to the Lodge. He immediately ordered them to return every article to its place, and then placed a guard at the door to protect the hall from future violation. His proceeding, unknown to him, was observed by a Mason—a rebel soldier disguised in citizen's dress.

As the troops were to bivouac in town during the night, Lt. Col. Murray proceeded to post his pickets a mile or two from the town, and accompanied them himself, to see that all was properly done. This accomplished, he rode back to the town alone, unconscious of any danger.

A few days after occurred the battle of Shiloh, and among the captures made by the 3d Ohio Cavalry, was a rebel surgeon—a Mason. Bro. Murray took his parole in the evening, until morning, allowing him to remain and sleep with him in an out house. During the evening Col. Murray and the rebel surgeon were made conscious of each other's Masonic character, and the conversation became free. The surgeon inquired if he was not in command at the taking of Lawrenceburgh? On being answered in the affirmative, the surgeon told him that he was there also; that while he (Col. Murray) was engaged stationing his pickets, a squad of rebel soldiers stationed themselves in ambush on the road by which he would return, determined to shoot him as he passed. As he approached the spot, the rebel soldier (first alluded to above) in command of the squad recognized him as the officer who had protected the Lodge-room, and stationed a guard at the door for its protection. He immediately ordered his men not to fire, but let him pass in safety, naturally and truthfully concluding that he was a Mason. By this sudden interposition the lieutenant-colonel escaped with his life, although he himself was at the time totally unconscious of danger.

The above facts are well attested, and we have them from the lips of a member of the regiment. So much for the good deeds of Masonry, in war.—*Review.*

MASONIC CALENDAR.

ANCIENT CRAFT MASONS commence their era with the creation of the world, calling it *Anno Lucis*, (A. L.) "in the year of Light."

SCOTCH RITE, same as Ancient Craft, except the Jewish Chronology is used, *Anno Mundi*, (A. M.) "in the year of the World."

ROYAL ARCH MASONS date from the year the second temple was commenced by ZERUBBABEL, *Anno Inventionis*, (A. Inv.) "in the year of the Discovery."

ROYAL AND SELECT MASTERS date from the year in which the Temple of Solomon was completed, *Anno Depositionis*, (A. Dep.) "in the year of the Deposit."

KNIGHTS TEMPLARS commence their era with the organization of their Order, *Anno Ordinis*, (A. O.) "in the year of the Order."

RULES FOR MASONIC DATES.

1. ANCIENT CRAFT—Add 4000 years to the common time. Thus: 1862 and 4000=5862.
2. SCOTCH RITE—Add 3760 to the common era. Thus: 1862 and 3760=5622. After September add another year.
3. ROYAL ARCH—Add 530 years to the vulgar year. Thus: 1862 and 530=2392.
4. ROYAL AND SELECT MASTERS—Add 1000 to the common time. Thus: 1862 and 1000=2862.
5. KNIGHT TEMPLAR—From the Christian era take 1118. Thus: 1118 from 1862=744.

THE PRESENT.

Year of the Lord, A. D.	1862—Christian, era.
Year of the Light, A. L.	5862—Ancient Craft.
Year of the World, A. M.	5622—Scotch Rite.
Year of the Discovery, A. Inv.	2392—Royal Arch.
Year of the Deposit, A. Dep.	2862—Royal and Select Masters.
Year of the Order, A. O.	744—Knights Templars.

COMPLIMENTARY.

[From the "Masonic Trowel," published at Springfield, Ill., by R. W. HARMAN G. REYNOLDS, Secretary of the Grand Lodge of that State.]

R. W. BRO. C. W. MOORE, Grand Secretary of Massachusetts. This distinguished Mason has just entered upon his thirtieth year of service as Grand Secretary of the Grand Lodge of Massachusetts.

He is now publishing the twentysecond volume of the *Freemasons' Magazine*—a work which has no Masonic equal. A complete set of his Magazine would now quickly command from \$8 to \$10 per volume.

The great characteristics which distinguish Bro. Moore are, steadiness, firmness, logic, a legal mind, clearness of expression, and a terse, classic style.

His knowledge of Masonic ritual, laws, usages and history as a whole, probably exceeds, that of any other living man. Hence, his decisions, on this continent, and perhaps we may say in Great Britain, are regarded as law.

The first election of Bro. Moore reaches back to the dark days of Antimasonic terrorism, and several years prior to the commencement of his Magazine. Verily, he has exemplified the truth of the maxim, "Time, patience, and perseverance accomplish all things." From a very desponding condition, he has at length been enabled to see his Grand Lodge standing at the head of the Fraternity in the United States, free from all internal strife, and quietly traveling in the good old paths of "Friendship, Morality, and Brotherly Love."

THE FREEMASONS' MAGAZINE.—Elsewhere we have alluded to the Masonic service of R. W. Bro. C. W. Moore, of Boston, as Grand Secretary. That service, eminent and useful as it may have been, bears no comparison with his fame and usefulness as Editor of the Periodical named above. He commenced its publication in Nov., 1841, and it has traveled in every direction from that time forward, the harbinger of good, the herald of truth, law, and sound Masonic decisions. The literary articles, poetry and sketches which adorn its pages are models of good story telling without license, putridity or mock modesty; such as any person, who *would* read, *might* read with profit and real pleasure.

The decisions upon Masonic law contained in the Freemasons' Magazine, in so far as they do not affect local Grand Lodge Regulations, are justly regarded as Masonic law, as much so as the decisions of our highest courts of Judicature are considered the law of the land.

We (Grand Secretary of Illinois,) have all the volumes complete in our Grand Lodge Library, except the first, which was in the possession of P. G. M. Hobbs at the time of his death, and cannot, we fear, be found.

We have all the volumes complete in our own Library, and gold could not buy them.

A full set of the work would now quickly command ten dollars per volume. They commanded seven dollars nine years ago.—*Masonic Trowel*.

IMPORTANT FROM THE SUPREME COUNCIL, NEW GRENADA.

In our last we stated that important official documents had been received from the Supreme Council 33d of New Granada, by its Representative near the Supreme Council 33d for the Northern Jurisdiction U. S., Boston, Mass. Ill. Bro. Andres Cassard. As an act of justice to Ill. Bro. Cassard we have had the following portions translated. A perusal of them will be gratifying to his many friends, and cannot fail to heap coals of fire on the ignorant heads of all those who some two years since attempted to persecute him, with a spirit of fiendish malignity. While his triumph and vindication are complete, his adversaries have been made to suffer the punishment due to transgressors.

[The New York Saturday Courier, from which the above is taken, contains a translation of the proceedings referred to, but for which we have not room in our pages. The result at which the body arrived is embraced in the following]:—

“The G. College of Rites of the G. Orient of New Granada, Declares:—That the work published in New York by the Ill. Bro. Cassard 33d, is in nothing prejudicial to the Masonic Order, and that there is no reason whatever to proscribe its circulation in this G. Orient, and therefore it is *permitted and authorized*.

“It likewise declares; That said Bro. Cassard by publishing said work in Spanish, has rendered an important service to Spanish Masons, and particularly to those of this G. Orient which has made him worthy of the esteem of all New Granadian Masons; consequently the M. Ser. G. Master is requested to procure from the M. S. G. Masonic Senate, at its next meeting, the forwarding of a legislative act, declaring Ill. Bro. Cassard an **HONORARY MEMBER** of said Most Serene Corporation in testimony of their High appreciation and gratitude. Let these resolutions and report be published and communicated to Ill. Bro. Cassard for his own satisfaction.”

A SUGGESTIVE LEAF

FROM THE HISTORY OF MASONRY IN NEW YORK.*

On the 3d inst. we gave the action of the Grand Lodge of New York in 1853, based upon the report of Bro. Lewis, in reference to the establishment of *Symbolic Lodges* by the *Atwood* so-called *Council* of the Scottish rite; and alluded to the persistence of that deceased chieftain and his associates, in their illegal usurpations, despite the mandates of the Grand Lodge of the State, as late as 1859.

We will now go back a little further, and call our Brother's attention to the following facts. In 1837, H. C. Atwood and others, were *expelled* from the Grand Lodge of New York, and in that year formed an illegal association which was known as the St. John's Grand Lodge. In 1846, the "*Cerneau*" *Supreme Council*, known at that period as the "Supreme Council 33d for the Western Hemisphere," *was dissolved by mutual consent, and never revived by any of its original members*. In December, 1850, Atwood and his associates were restored as Masons. Up to that period he was universally held as an expelled Mason, and no regular body of Masons recognized him. At the time of his expulsion, more than one of the old *Cerneau Council*, as members of the Grand Stewards Lodge, were his *triers*, and yet this usurping Council of New York, *founded by Atwood*, now claim to be the continuation since 1846, of a body of men, who never knew him, (Atwood) as an Ineffable Mason, but who, up to his restoration in December 1850, regarded him as an—*alien*, even to Symbolic Masonry.

* * * * *

The restless spirit of Atwood could not long brook the control of the Grand Lodge and despite its authority, and in violation of its laws, he again commenced his unholy work, for we find by the proceedings of the Council he founded, the following, which we extract:

"March 8, 1853. The following petitions were received and laid before the Council by the Grand Secretary, viz:

"From T. Ill. Bro. Robert B. Folger and others, for constituting and establishing a Lodge of St. John, No. 1, by the distinctive title of 'John, the Forerunner,' of the Ancient Free and Accepted *Scottish Rite*. Ritual in the English Language. Granted."

In June, 1853, or three months later, the election of Chancellor Walworth to the Grand Mastership, was seized as good and sufficient reason for many of the followers of Atwood remaining in the Grand Lodge, to revolt. On the 13th June, 1853, a meeting of the revolvers was held at Tollerton Hall in this city. The Chairman of the meeting was W. Bro. *Edmund B. Hays*, then Master of Keystone Lodge, and *now* the so-called Sov. G. Commander of the *Atwood Council*. The avowed object of the meeting was the formation of a *new* Grand Lodge, and a Committee of three, Robt. B. Folger, Chas. W. Willetts and R. M. Van Tassel, was appointed to prepare a plan. On the 20th the Committee reported the St. John's Grand Lodge *revived*, and H. Thompson, John B. Ewing, R. E. Ro-

*From the New York Saturday Courier of Jan. 24, 1863.

berts, James G. Kent and Andrew J. Fisher, all members of the *Hays Council*, were elected Grand Officers; and on the 24th installed by H. C. Atwood.

* * * * *

A few months previous to the disbandment of these illegal organizations, fostered by, and composed of, the members of this so-called Supreme Council, a pamphlet was issued by the latter, over the signatures of H. C. Atwood, E. B. Hays, Geo. L. Osborn and Chas. W. Atwood, as officers, in which they styled themselves "The Supreme Council in and for the Sovereign and Independent State of New York,"—less pretensions than now, when they claim jurisdiction over the "United States, its Territories and Dependencies," and declared that the Ancient Accepted Scottish Rite was formed for the social, *political* and *religious* emancipation of Nations!! that the Rite was an indissoluble totality, commencing with the degree of *Entered Apprentice*, and ending with that of S. G. I. G. 33d, and also "that the Grand Lodge of New York commits a monstrous error, and endeavors to usurp powers in arrogating to herself the administration and government of the three *first* degrees," meaning, we suppose, the first three degrees.

* * * * *

What order loving, law abiding, conservative Masons with such a record as this before them, will pledge their Masonic honors, lives and fortunes in support of such a "will o' the wisp?" How many after perusing it will not endeavor to escape from the clutches of Pluto? How many of those who from want of proper information have been entrapped, will consent to remain? How will the Masonic historian of New York (Lewis) treat the subject? Surely, surely from the sublime to the ridiculous is but a step. "The descent to Avernus is easy."

GRAND LODGE OF MICHIGAN.

THE above body held its annual communication at Detroit, in January last, with an unusually large attendance. The address of the Grand Master is chiefly devoted to the work and lectures. The action of the Grand Lodge on this subject is embodied in the following order, which would seem to effectually exclude the "conservators" and all other innovators and itinerant lecturers from the jurisdiction:—

Resolved, That all Lodges within this jurisdiction are enjoined and prohibited from encouraging, promoting, or permitting the delivery or teaching any Masonic lectures or work which have not been sanctioned and authorized by this Grand Lodge; and all Brothers within this jurisdiction, are prohibited from delivering or teaching such lectures to Lodges in this State unless hereafter authorized so to do by this Grand Lodge.

BRETHREN IN THE ARMY.

The following resolution should be strictly complied with, for the information it is designed to elicit, will be of much interest half a century hence. We have been trying to effect a similar result in this State, but do not, we are sorry to say,

meet with so ready a response from our Brother Secretaries as we could desire :—

Resolved, That each subordinate Lodge in this jurisdiction be instructed to prepare a list of such of its members who have entered into the military service of their country, the respective capacity in which they have served, those who have been wounded, or killed in the service, etc. That the respective Lodges report such lists to the Grand Lodge, at its next annual communication, to be preserved among the archives of this Grand Lodge.

MASONIC ANECDOTES.

ABOUT the year 1740, a French mariner, who was a Mason, having accumulated some money in his numerous voyages resolved to try his fortune at privateering, and accordingly fitted out a fine vessel for that purpose, well armed and manned. Having made several cruises with varying success, he was at length so unfortunate as to be shipwrecked off the coast of an island belonging to a hostile power. Although, by swimming, he managed to save his life, the whole of his crew appear to have been drowned, and his ship, with all he had in the world, was totally lost. Naked and destitute, the unfortunate sailor had to appear and give an account of himself to the governor of the island which had afforded him such a questionable refuge; his nation could not be concealed, and he had little mercy to expect; he was confused, terrified, and unable to speak. The Governor, however, was a man of truly benevolent feelings; perceiving the hesitation of the prisoner, and doubtless surmising its cause, he, to the Frenchman's great astonishment, made him a sign. It may easily be imagined with what joy this was responded to; and the mariner found that he had indeed found a friend in the hour of his need. The governor, sensibly touched with the Frenchman's misfortunes, treated him with fraternal kindness, and with the utmost hospitality. Though compelled to detain him a nominal prisoner on the island until peace should release him, the governor considered that the loss of his ship and fortune was sufficiently heavy without further aggravation. During the period of his sojourn on the island, he received from his benefactor every assistance that could conduce to his comfort, and even pleasure; and on the happy day at length arriving when cessation of hostilities enabled him to return to his native land, the governor loaded him with presents and furnished him with money and necessities for his voyage. The Frenchman, penetrated with gratitude for the generosity shown him by this genuine Mason, did not, nevertheless, neglect the first opportunity of returning to France. The author adds, that it was from the privateer's own lips that he derived his information.

In the commencement of the eighteenth century, towns in France as well as in England, were isolated, the roads insecure, and travellers ran such risks from robbers, that a journey of any extent was a legitimate source of anxiety, and frequently of danger. An English gentleman on his way to Paris was so unlucky as to fall into the hands of one of the numerous bands of thieves which infested the roads, notwithstanding all the efforts of the *gendarmerie* of the period. Our traveler considered himself fortunate in escaping with his life; he was, however,

stripped of his property and papers, and had to make the best of his way to the capital without a louis in his pocket. Arrived in Paris a total stranger, and without any means of proving his respectability or establishing his credit, our countryman found himself in a peculiarly disagreeable predicament. In this situation it occurred to him to make trial of a Masonic sign, which to his great delight was duly recognized; friends soon came around him; the sum of which he had been plundered was contributed by the Brethren; and after a prolonged visit of great enjoyment, heightened by the hospitality with which he was treated, the Englishman returned to his native country. Our author adds, that he did not forget to remit the sum to his French Brethren, with many expressions of gratitude, immediately on his arrival in London.

THE RELIGION OF MASONRY.

Among the proselyting religious sects there is a tendency to exclusiveness, and sectarianism is built up and fostered to an extent truly deplorable, and has at various periods been carried to such a pitch in some countries, that life, liberty and property were constantly in jeopardy—nor is that spirit entirely inactive in our day or in our own country; nor is it likely to become extinct among the masses so long as man's selfish nature remains unchanged.

The great importance which all sects attach to their religious faith, causes them to look upon all others, whose faith and practice militates against their own, with hatred and disgust; and it will be found, upon a fair inquiry, that the more the individual's imagination prevails over his judgment, the more violent is that hatred and disgust, so that whenever the *Church* succeeds in controlling the civil power by being blended with it, proscription and persecution are sure to manifest themselves.

Thus, as a natural consequence, men become estranged from each other. A man's nearest neighbor becomes, by the workings of his own imagination, his bitterest foe, because that neighbor does not subscribe to the peculiar tenets in regard to religious belief that he does.

Now, Masonry seeks to break down these barriers which divide and weaken human society, by inducing good men to forego those points of difference which keep them asunder, and having laid them aside, enables them to meet upon the level of equality, by the exercise of that Golden Rule which teaches them "to do unto others as they would that others should do to them." But then it must be observed that good men, such as all true Masons are, do not admit the "foolish Atheist" into membership; and while the Christian, Mahometan, and Jew can meet upon terms of equality, in perfect safety, there is no such guarantee for the Atheist. So strongly guarded on this point is the institution of Masonry, that it is a fundamental landmark. No irreligious libertine or foolish Atheist can be made a Mason.

Thus, while the institution of Masonry seeks to draw within the rule of brotherhood all good men of every sect and opinion, it is compelled to exclude all those who deny the existence of a Divine Intelligent Supreme Being, the Creator and Preserver of the Universe; thus, while each, as Masons, voluntarily lay

aside their peculiar forms of worship—their peculiar notions and conceptions of God's attribute—his dispensations and requirements—they have provided a platform on which they can meet in mutual confidence, and hail each other as Brothers in whom they can with confidence rely.

The laying aside as Masons, of their peculiar notions in regard to the doctrines contained in God's Revelations to man, is only operative while in Masonic intercourse together, and each one is free to hold such opinions as his conscience may approve—he is only restricted in this particular, to not obtrude them within the pale of Masonry, as discord and confusion would inevitably follow, were it permitted.

The security from discord in the Lodge is not the only advantage derived from this spirit of toleration : men are thereby taught to keep their passions within due bounds, to subdue prejudice and allow their hearts to expand with charity and love for all mankind—thus drawing men of every nation, sect and opinion, into one indissoluble bond of brotherhood, for mutual aid and protection wheresoever dispersed around the globe.

GRAND LODGE OF NEW JERSEY.

WE are indebted to the politeness of R. W. Brother Joseph H. Hough, Grand Secretary, for advanced sheets of the printed proceedings of the Grand Lodge of New Jersey, at its annual communication in January. There was a full representation of the Lodges. The opening address of the Grand Master is a brief well written paper, from which we extract, as follows :—

MASONIC HARMONY.

"I take the liberty of saying that, considering the peculiar condition of our countrymen and the state of affairs in our country, it is a matter of serious and grave importance, and should be firmly impressed upon the mind of every Mason, that the cultivation and promotion of harmony and good feeling among our people is essentially necessary in carrying out the teachings of Masonry. However different our views as to sectarian or political matters may be, still the principles of Masonry require that we should all meet with and act toward each other as if all were equal, and no matter what considerations may cause differences of opinion, yet allowing for the infirmities of human nature, all are required to give due allowance to such infirmities and endeavor to promote that peace and harmony so essentially necessary to keep us united as a band of brethren."

THE "CONSERVATIVES."

"I have received a complaint from an officer, during the past year, of one of the Lodges, complaining of the introduction of a certain kind of work, and the use of that work by officers of Lodges coming from a *foreign jurisdiction*, contrary to a resolution in force adopted by this Grand Lodge. Upon such complaint being made I caused such action to be taken that led to the promise on the part of the W. M., that the objectionable work should be discontinued ; and from the fact that no further or other complaint has been made, I am induced to believe that the difficulty has been obviated."

MASONIC CHIT CHAT.

PYTHAGORIAN LODGE, at Marion, in the county of Plymouth, was constituted, and its officers were installed, "according to ancient usage," on the 14th ultimo. The ceremonies were performed by the M. W. Grand Master, assisted by the competent number of Grand Officers, in a very able and satisfactory manner. At the installation of the officers the doors of the Lodge-room were thrown open to the admission of the ladies of the village, and a large number availed themselves of the privilege, and for the first time witnessed a Masonic ceremony. They seemed to be well pleased with what they saw and heard, as the Brethren were by their presence. The Hall has been neatly and safely fitted up, and the members of the Lodge are confident in their ability to sustain it. We wish them all the success and happiness in their new undertaking which they can reasonably hope for and expect to realize.

SUPREME COUNCIL. We give in a preceding page an important Balustre from the Supreme Council of the Southern Jurisdiction, to which we invite the attention of those of our readers who may feel any interest in the subject to which it refers. The attempt to revive a long-since exploded New York spurious organization, and to aid it in setting up its authority in Massachusetts, which has ever been free from the contamination of spurious Masonry and Masonic schisms, cannot fail to receive the hearty condemnation of every true Mason in the Commonwealth.

PLENTY. The ear of corn is the Masonic symbol of Plenty, and was derived, as nearly all the Masonic symbols have been, from the ancient system of symbolism. According to Mountfaucon, ears of corn always accompanied the image of the goddess Plenty, in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shibboleth*, signifies an ear of corn.

A Royal Arch Mason, who has never been Master of a chartered Lodge, cannot lawfully install the Master of a Lodge. The Blue Lodge cannot distinguish him from any other Master Mason.

OFFICERS OF THE GRAND LODGE OF CALIFORNIA FOR 1863-4. W. C. Belcher, of Marysville, G. Master; G. B. Claiborne, D. G. M.; Louis Cohn, S. G. W.; W. A. Davis, J. G. W.; James Laidley, G. 'Treas.; Alex. G. Abell, of San Francisco, G. Sec.; Rev. Wm. H. Hill, G. Chap.; Rev. T. Starr King, G. Orator; L. C. Owens, As. G. Sec.; James F. Weber, G. Marshal; J. E. Whicher, G. St. Bearer; J. Burkhalter, G. Sw. B.; Geo. C. Yount, G. Bible Bearer; Isaac S. Titus, S. G. Dea.; Gilbert Lamphier, J. G. D.; John G. Huff and Isaac S. Locke, G. Stewards; Wm. Horton, G. Organist; Alijah McCall, G. Pursuivant; Joel Noah, G. Tyler. In 1864 the meeting will be in October instead of May.

ZERUBBABEL. The grandson, though called by Ezra the son of Salathiel, who was the son of Jeconiah, king of Judah. He was, therefore, of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundation of the second Temple, and restored the worship of the Lord, and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as the Knights of the Red Cross, Knight of the East, and Prince of Jerusalem.

GODY'S LADY'S BOOK for August comes to us beautifully arrayed. "Hallowed be thy name," is a fine steel engraving by Illman Brothers. The fashion plate of six figures, is colored and beautiful. Then follow eight or ten pages of music, dress patterns, head dresses, &c., from the establishments of Stewart and Brodie, New York. In the literary contents of the number, "Husks," by Marion Harland, is concluded, and there are excellent contributions from numerous other writers. It is altogether a rich and valuable number.

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *Work*, and maintaining *uniformity* of *Practice* in the *Lodges*, the undersigned has prepared a *POCKET EDITION* of the *TRESTLE-BOARD*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *RITUAL*, and submits it as a *TEXT-BOOK*, in all respects in strict conformity with the *LECTURES* of ancient Craft *Masonry*, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the *Manual*, is a carefully prepared and comprehensive *DIGEST of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, *Masonic Manuals* ever offered to the *Fraternity*.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,
Boston, March 25, 1861. *Freemasons' Hall, Boston.*

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the *Fraternity*, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *RITUAL*, as sanctioned by the Grand *Lodge* of *Massachusetts*. The *DIGEST OF MASONIC LAW* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the *Masonic Institution*.

B. F. NOURSE } *Grand Lecturers of the*
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A *DIGEST OF MASONIC LAW*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the *Fraternity*, especially to the *Masons* of this jurisdiction, as emphatically a correct, useful, and valuable *Manual*.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master*.

I take great pleasure in recommending the above little work to all the *Lodges* and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *RITUAL*.
[Turn over.]

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

WM. D. COOLIDGE, *G. Master*
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26th, 1861.

MY DEAR SIR—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws, and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

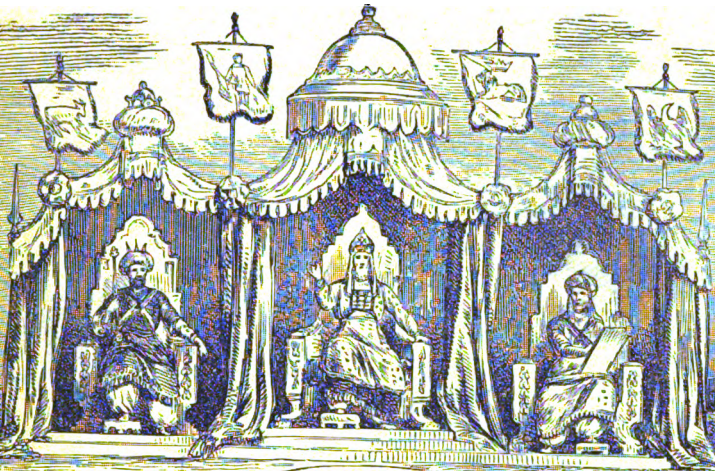
The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound, and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.



FREEMASONS, MONTHLY MAGAZINE.

BY CHAS. W. MOORE

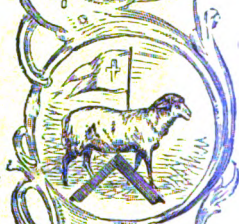
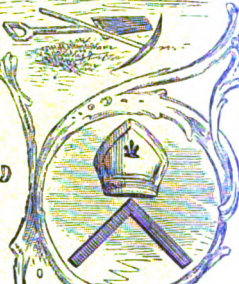
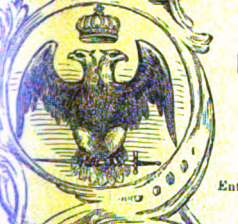
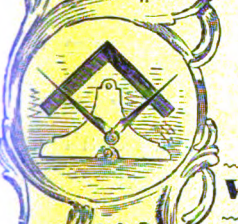
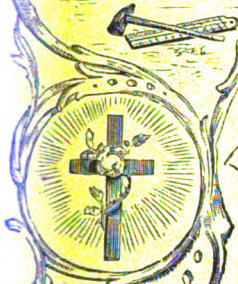
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W. J. BAKER, SC. BOSTON.

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LETTERS.

List of Letters from Aug. 27 to Sept. 28.

REMITTANCES—J Shepley, Providence, R I, 2—F S Benson, Washington—E C Jenner, Ypsilanti, Mich—J A Harris, Concord, N H—A H Quint, Rappahannock, Va.
 BUSINESS—W H Carpenter, Providence, R J—H G Reynolds, Springfield, Ill—G Pope, Kaskaskia, Ill—W Hobson, Saco, Me—Francis King, Indianapolis, Ind., (correct)—P M, Waterville, Me—Asa Walker, Worcester, Mass—C H Laggar, Nantucket, Mass—J Shepley, Hartford—G W Steinberner, N York.—S Griffith, Louisville, Ky—J P Thompson, Lexington, Ky—J Folien, Lahaina, S J—E C Jenner, Ypsilanti, Mich—R S Pope, Hyannis, Mass—L M Hunt, Hartford, Conn—L J Powers, Springfield.

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THE PRINCIPLE OF ASSOCIATION AS
DEVELOPED IN MASONRY.

"From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow-mortals; no one who has the power of granting can refuse it without guilt."—SCOTT.

In the very Birthday of our World it was declared by its Almighty Creator, that "it was not good for man to be alone;" and the whole history of that world since has been one continued confirmation of the principle thus divinely and solemnly enunciated. *Society* or *association* has been proved to be essentially necessary alike to the development and progress of Humanity at large, and to that of the individual man. Without it, where would have been the great national politics of ancient and modern times? The splendors, pomp and power of ancient Assyria, Egypt, Persia, India? The philosophy, refinement and cultivation of Athens? The world-subduing might of Rome? Or where to-day would be the commerce, civilization, enlightenment of the leading nations of Europe and America?

The same principle that taught man his need of, and dependency upon, his fellow-man, extended and developed itself, gradually and irresistibly, from the family to the clan or tribe, and thence to the broader basis of a nation, and thus was originated the science of Political Economy. And it is no less profitable than interesting to trace the rise and progress of that science in various countries, and to observe how closely it accords with the development of the heart of the individual man in its causes and con

sequences : and how the happiness, power and permanent success attained, have been in exact proportion to the fidelity with which the path of justice, truth, and right has been pursued. The history of Nations is full of the most solemn and striking illustrations of this great truth. God gave even to the Heathen nations of antiquity, as the Apostle tells us, a light of conscience for their guidance, and, so long as they followed that light, they were powerful and prosperous : but, when they turned away from its guiding rays, or suffered them to be darkened or excluded from their view by the corrupt and loathsome vapors of sensuality and selfishness, so that "they were given over to all uncleanness," the day of their splendor rapidly drew to a close, and a handwriting on the walls of their national glory, no less awful or plain to be read than the "Mene, Mene, Tekel Upharsin" in the palace of Belchazzar, announced to *them* also that "they had been weighed and found wanting, and that the glory had departed from them."

Directing our glance downwards from these olden times to the great nations of modern, Christian Europe, we not only see the same principle of association accomplishing the most wonderful results in politics, commerce, manufactures, and all the arts of civilization, but we also read there the same lesson that was afforded us by the fluctuating fortunes of the nations of antiquity. Those countries that have remained most true to the great principles of Truth and Justice, as revealed now under the clearer light of Christianity, have been the steadiest in their progress, and the most firm and enduring in their prosperity ; while others, that have yielded themselves voluntary slaves to superstition and ignorance, with the vices that ever follow in their train, have fallen from their once high position to one of degradation and debasement. It might be difficult to find any country, even in this age of Christianity and civilization, whose government and people have been at all times strictly obedient to the dictates of conscience and the guiding rule of Justice ; but it is no less true that those which have been most prompt to acknowledge the authority of God over all his universe, and openly to confess Christianity as their faith, and the Bible as the basis and standard of that faith, stand at this moment at the head of all the nations of the World. A careful and impartial examination into the history of individual lives will, in the vast majority of instances, exhibit a like connection of cause and effect. Although it be true that we often see men successful, flourishing, and apparently happy, whom we know to be devoid of all upright and honorable principle ; and the sight causes for a time, a revulsion of feeling against the belief in an equitable, moral government of the Universe ; it will, we believe, eventually be found that such a conclusion was a hasty and unjust one : that, in the

long run virtue and integrity are the surest foundation of all lasting success even in this life—that “honesty is the best policy,” and that in the words of Holy Writ—“Godliness is great gain, having the promise of the life that now is, and also of that which is to come.”

From these facts, then, whether as observed in the lives of nations, or of men, we learn that something more than association is wanted to promote man's welfare and happiness, collectively or individually. It must be an association of good, and *for* good :—association based upon the solid principles of virtue, benevolence and truth. The union or association of the unprincipled and bad is likely to result only in the development of evil passions, and the accomplishment of dishonest and nefarious designs, on a more extensive scale than would be possible for individual criminals to attain : but yet, even in this case, so far as the *heart* of man is concerned, it is questionable whether a solitary life would not give birth to darker and more deadly sins of thought and feeling, than even the society of other sinners like himself. Amongst the worst criminals that are brought before our courts of Justice, there are generally to be found some traces of kindly human feeling in the hearts of the individuals, when properly sought for and appealed to, and also in the communities of crime of which they are members. But the life of a recluse, separated, whether by his own will, or by circumstances, from all communion with his fellow-men, not only affords no outlet for human sympathy, no garden for the growth of those sweet flowers of feeling, that tend so greatly to render life fair and fragrant ; but must inevitably contract and harden the heart. And especially, if the being thus given up to solitude be one who has previously experienced the trials, and yielded to the evil passions, of humanity, this life of loneliness is calculated to do away with the sole remaining hope of redemption and reform. His thoughts and feelings all become concentrated in and upon himself. His glance is ever directed inwards, there to behold only misery and sin ; and if, as is most frequently the case, reason is not overthrown, he soon comes to realize the place of torture in his own lacerated breast :—

“The mind, that broods o'er guilty woes,
Is like the scorpion girt by fire,
In circle narrowing as it glows,
The flames around their captive close,
Till, inly searched by thousand throes,
And maddening in her ire,
One sad and sole relief she knows,
The sting she nourished for her foes,
Whose venom never yet was vain,
Gives but one pang, and cures all pain,
And darts into her desperate brain ;

So do the dark in soul expire,
 Or live, like scorpion, girt by fire :
 So writhes the mind remorse hath riven,
 Unfit for earth, undoomed for Heaven—
 Darkness above, despair beneath,
 Around it flame, within it death !”

These lines convey a true and graphic picture of guilt condemned to solitude, and hence we hold, that the punishment of solitary confinement for any length of time, is one that should only be inflicted in very extreme cases and with great caution. Within certain limits, the protection of society at large *may* perhaps demand it, but if our criminal Jurisprudence is also to have regard to the reformation of the offender, we deem it to be worse than useless ; for, in a solitary life of any considerable duration, if reason be not overthrown, whatever of kindly, human feeling yet remained in the guilty one's heart, will, we repeat, assuredly be entirely destroyed, or petrified into sullen selfishness ; and if protection be afforded to society and a warning held up to crime, it will be at the cost of an immortal intellect and an immortal soul.

It is the custom of one great body of the preachers of Christianity to dwell constantly and urgently, Sunday after Sunday, sermon after sermon, upon the utter, entire corruption and evil of the heart of man. Were one to accept the doctrine of many of these “evangelical” divines, he must conclude that not one solitary spark of that Divine flame which was at the first kindled in that heart by the breath of Divinity, any longer survives there. Now, while we do not think of calling in question any part of the Scriptural doctrine of man's Fall, we nevertheless do, *toto celo*, dissent from this extreme theory of his entire, unalloyed depravity and corruption. It has, we think, been satisfactorily proved in many ways, that there are comparatively very few human beings so entirely hardened in evil, as not to be accessible to the gentle tones of kindness, and it has often struck us that if such preachers, as those we have referred to, could only be brought to believe this, and to rely more upon the exercise of that Love and Charity, of which their Divine Master was, while on earth, the great living embodiment and exemplar, and less upon the terrors of the Sinaitic Dispensation, they would do infinitely more good to the Church of Christ and to the sinning, suffering world around them.

Christianity embraces, as one of its most essential elements, the law of “association,” founded upon just, generous, and virtuous principles, and hence, if *pure, unadulterated* Christianity were ever established throughout the world, there might be little need for any other organization or machinery for cultivating humanity between man and man ; for controlling the evil and selfish part of his nature, and for expanding and devel-

oping the generous, the pure and the noble part. But looking at the Christian Churches in our own and other lands—while we acknowledge with gratitude the good effected by them—still, from whatever cause it arises, we cannot fail to see that there is much, very much, in the direction thus designated, desired, which the great majority of them fail to reach or to remedy. It would be difficult, and might appear invidious, to attempt to analyze these causes : but this we may and will say—and that without the least thought of disrespect toward Religion or its Ministers—that one great cause is a failure in the full carrying-out of this very principle of “association”—a want of sympathy and Brotherly Love among the members of the several churches individually, and of the whole church collectively. It would be unjust and wicked to ignore the great amount of benevolent and charitable exertion put forth by the Churches of all denominations of Christianity ; but yet, we repeat, it would be very difficult indeed to find one, whose members are all united to each other in the close bonds of a gentle and generous brotherhood of love ; while, on the other hand, there would be no difficulty at all in discovering many, whose members, for the most part worthy and perhaps pious people, are yet kept apart from each other by social barriers, or a mutual reserve or distrust—or, more especially, in which those who feel themselves to be of the number of “the elect,” either frown sternly, or, at the least, look coldly, on their erring brothers and sisters. And yet the very opposite spirit to this must prevail, before Christianity can accomplish its high and holy work. The Great Master did not frown or look coldly upon the most debased of sinners, but lovingly, tenderly sought to win them back to holiness and virtue. Not one of us can ever lay just claim to the character of being *His* follower, till, whether in the Church, or out of it, we shall have put away from us, as an unholy thing, this spirit of self-righteousness, sternness and suspicion, and be ready to say and feel, and act—

Away, away, Suspicion !
 And hail, thou generous heat !
 With tears of just contrition
 Let me wash my brother's feet !
 For I have sinned, how often !
 While Charity stood by
 This stony heart to soften,
 And to melt this frozen eye !

Yes ! I have erred like others,
 By coldness and constraint,
 Forgetting we are brothers,
 The sinner and the saint,—
 All children of one Father,
 All guilty and all weak,

And bound by these the rather
Every wanderer to seek !

Far be it from us to attempt to place Masonry in any position of rivalry, or antagonism, towards Christianity ! On the contrary, we have often been at some pains to show how the former was a powerful auxiliary to the latter, and how they both derived many of their best elements and principles from a common source. But, as a human instrumentality for effectively supplying those necessities, which the great law of "*association*" has entailed upon man's nature, we claim boldly, that Masonry stands unrivalled, and we rest the claim, not on any mere theoretic arguments, but upon the proof of practical results. Masonry, beyond every other human Institution, promotes and encourages this desire of association—companionship—brotherhood, upon the best and purest principles : and of these principles, brotherly love itself—"good will to man"—is the most fundamental and essential one, or rather the very keystone of the Grand Masonic Arch. It was well said by Aristotle,—“He who is unable to mingle in society, or who requires nothing, by reason of sufficing for himself, is no part of the State—so that he is either a wild beast or a divinity.” And Lord Bacon thus pursues the same idea,—“It is most true that a natural and secret hatred and aversion towards society in any man, hath somewhat of the savage beast ; but it is most untrue, that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation : such as is found to have been falsely and feignedly in some of the Heathen, as Epimenides, the Candian ; Numa, the Roman ; Empedocles, the Sicilian ; and Apollonius of Tyana :—and really in divers of the ancient hermits and holy fathers of the Church. But little do men perceive what solitude is, and how far it extendeth ; for a crowd is not company, and faces are but a gallery of pictures ; and talk but a tinkling cymbal, *where there is no love*. The Latin adage meeteth with it a little—“*Magna civitas, magna solitudo*,” because in a great town friends are scattered so that there is not that fellowship for the most part, which is in less neighborhoods ; but we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness ; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it from the beast and not from humanity.”

Now, Masonry is a world-wide combination for promoting Friendship and Brotherly Love, on the only sure and solid foundation—that of virtue, truth, honor, and kindness : and, consequently, all the arguments which maintain the value and necessity of friendship, on the individual and minor scale, apply with increased force to its cultivation on this grander and

more extended sphere. And what a dark desert of solitary, selfish wretchedness, would this world of ours be, were the cheering light of friendship removed from it ! Well and truly does Cicero, in his delightful Treatise "De amicitia," observe—"How can life be worth living for, as Ennius remarks, to one who does not repose on the reciprocated kindness of a friend ? What more delightful than to have one to whom you can talk of every thing as with yourself ! What so great enjoyment would there be in prosperity, if you had not one who would rejoice in it equally with yourself ? And, as to adversity, it would be difficult to support it, without one to support a more grievous portion of it than yourself. In short, other matters, which are objects of pursuit, are severally adapted to particular purposes,—riches for you to spend—power that you may be courted—honors that you may be praised—pleasures that you may rejoice—health that you may be exempted from pain and discharge the functions of the body :—*friendship* comprises the greatest variety of objects ; in whatever direction you turn it is at hand—from no position is it excluded ;—it is never unreasonable, never irksome, so that we do not use fire or water, as they say, more than friendship." And somewhere else he sums up all in these glowing words—"They seem to take away the Sun from the Universe, who exclude friendship from life, for we receive no gift from the immortal gods more valuable, or more gratifying than this !" Cicero dwells with much eloquence and emphasis in that same treatise on the friendship that existed, and produced such lovely results, in life and death, between several illustrious Romans, as between Lælius and Scipio, as also Lucius Paulus, Marcus Cato, Publius Nasica, and many others : and we are all familiar with the romantic old classic stories of the friendship of Pylades and Orestes, Damon and Pythias, Achilles and Patroclus, Nisus and Eurgalus ; yet, without seeking to detract one iota from the beauty and effect of these old-world tales of friendship, all which indeed go to prove the universality and prevailing truth, in all ages and countries, of the principles maintained by us, we venture to say, that we could adduce, from the annals of our Order, hundreds of instances of even more remarkable results produced by the Brotherly love of MASONRY : more remarkable, because occurring in many cases between those who though united as friends by ties of Masonic Brotherhood, were yet arrayed in arms against each other as national enemies. Two incidents that transpired in the course of our revolutionary war, are familiar and striking illustrations of this. The saving of the life of Major Small, an English officer, by General Putnam, and the attempt—though alas ! a vain one,—to save that of Warren by the same Major Small. The former is thus related in Sparks' American Biography : "After the fire from

the American works had taken effect, Major Small, like his commander, remained almost alone upon the field. His companions in arms had all been swept away, and, standing thus apart, he became immediately, from the brilliancy of his dress, a conspicuous mark for the Americans within the redoubt. They had already pointed their unerring rifles at his heart, and the delay of another minute would probably have stopped its pulses forever. At this moment, General Putnam recognized his friend, and perceiving the imminent danger in which he was placed, sprang upon the parapet, and threw himself before the levelled rifles. 'Spare that officer, my gallant comrades,' said the noble-minded veteran—'We are friends, we are *Brothers*; do you not remember how we rushed into each other's arms at the exchange of prisoners?' This appeal, urged in the well known voice of a favorite chief, was successful, and Small retired unmolested from the field." In the case of the brave and noble-hearted Warren, Major Small's attempt to give a similar proof of brotherly love was frustrated by failing to strike up all the rifles levelled at his friend. One that he was too late to reach discharged the fatal bullet, that ended the Patriot-Mason's glorious career. But we need not go back even so far as the days of Warren and the other heroes of our war of Independence, for practical illustration and proof of the effective inculcation of the Divine Law of Brotherly Love, by Masonry. Many incidents of a similar character, that have occurred quite recently in the course of this unhappy Civil War, have been referred to by us in previous numbers; and instances are daily coming to our knowledge, of assistance, protection, and relief, being afforded by Mason-Soldiers of the one army to those of the other, on the bloody battle-field, in the gloomy prison, in the chamber of suffering and often after death. In not a few cases has it happened that the relatives of a Northern soldier, wounded and captured, have learned that his last hours were cheered and comforted by the tender care of a Southern Brother, while the same Brotherly-love has rescued from the grasp of death, and sent back in restored health and safety to his home, many another son of the North, whom the dear ones there had already begun to mourn as lost. When we witness such practical proofs as these of the charity and love that result from Masonic teachings—when we look around and see the thousands of the fatherless and widows, whom that charity is constantly employed in rescuing from desolation and despair—perhaps even more than all this, when we reflect that in an age, when party strife and religious sectarianism have attained to a magnitude of dimension and an intensity of bitterness hitherto unknown, MASONRY, also now more powerful, and embracing within its fold greater numbers of Brethren, than ever before, continues steadily to oppose the approach of any of these disturb-

ing, disuniting elements, towards its Lodges of Love, we shall no longer doubt that, as society or association is necessary to the progress and happiness of man, so, for guiding and developing that principle of association, in a pure, virtuous and benevolent direction, no institution or organization of human origin, which the world has yet seen, can compare with our glorious BROTHERHOOD of FREEMASONRY.

DISSOLUTION OF THE CERNEAU COUNCIL.

WE have in previous articles spoken of the final dissolution of this body in 1848, and shown, as a logical consequence, that the claim of the present Hays' Body to be the successor of that spurious organization, is absurd and unfounded; that it possesses not even the equivocal merit of being the legitimate offspring of an illegitimate parentage. This matter is so well and unanswerably set forth by our able cotemporary of the New York Saturday Courier, in the following paragraphs, that we transfer them to our pages for the benefit of those of our readers who may feel any interest in the question. It may be proper to add that they are in answer to an article which recently appeared in a New York paper:—

In the article referred to, their 'Stupendous Effrontery' was never more apparent, than when the following—which we extract from it—was penned.

"It was left, however, for Dr. Folger, the eminent Masonic writer, to ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite."

We will meet them on this issue, and prove from the work of Dr. Folger, who was the so-called Secretary General of their body when they merely styled themselves the 'Supreme Council of and for the State of New York,' and not as now, for the 'United States, their Territories and Dependencies,' their utter illegality, and the falseness of their pretensions even to be the successor of the Cerneau Council, which was forever dissolved in 1846, and the minutes, seals, &c., of which have been placed in other hands, than theirs, for safe keeping.

For the purpose of 'pricking this bubble of pretension,' we will allow Dr. Folger to speak for himself.

At page 284, after alluding to the union of the so-called Cerneau Council, with the dispersed members of the Council for Terra Firma, &c., through the agency of the Count St. Laurent in 1831-32, Dr. Folger says:

'Owing to great dissatisfaction among the members with regard to the terms of Union, in connexion with other matters, many members withdrew and took refuge in the Rose Croix Chapter Lafayette, other members withdrew altogether. The remnant went on for two or three years, when the Council declined.' * * *
* 'In 1837 the difficulty occurred in the Grand Lodge, out of which originated 'St. John's' Grand Lodge, that body retaining the Charter and control of Lafayette Rose Croix Chapter. In 1846 the United Supreme Council for the Western Hemisphere was dissolved by mutual consent.'

In the above the most casual reader will perceive that the Lafayette Chapter became the property in 1837 of the clandestine and expelled Masons of St. John's Grand Lodge; and also that in 1846, the Cerneau so-called Council was dissolved, or in other words ended, died.

Dr. Folger then continues as follows:

'But in 1842' (five years after Atwood was expelled, and ten years after the Lafayette Chapter revolted) 'the members of Lafayette Rose Croix Chapter, with H. C. Atwood at their head, had formed a Consistory, which, in 1846 took the place of the United Supreme Council, and reformed a Supreme Grand Council for the United States of America, their Territories and Dependencias.'

Here then we find according to Dr. Folger, that four years before the dissolution of the Cerneau Council, Atwood and his expelled associates had formed a Consistory of 22ds of the Rose Croix Masons in opposition to the body from which he had revolted about the year 1832, and that in 1846 on the death of the Cerneau Council, he with an impudence for which he had no equal, raised by his own dicta all his bastard 32ds into members of a Supreme Grand Council of 33d, claimed to have performed the miracle of raising the dead—of reviving the dissolved Council of which he was never a member.

Dr. Folger further says. 'In 1851, after the Union of the two Grand Lodges'—that is, after the spurious St. John's Lodge was disbanded and absorbed in the Grand Lodge of the State, and Atwood restored, 'that Supreme Council was re-organized under Jeremy L. Cross,' when we will remind our readers it assumed the unheard of name of 'Supreme Council for the Northern Hemisphere,' a particular locality which to this day has never yet been discovered, geographically or otherwise. Its history since then is well known, and its honesty of purpose has in no wise improved.

Here then our readers have the history of this bogus concern from the pen of their own historian, of that 'Eminent Masonic writer,' to whom it was left to 'ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite.'

WASHINGTON.

We find the following notice of the initiation of Gen. Washington into Masonry, in an interesting sketch of the history of Alexandria, Virginia, in the "Historical Magazine," for Aug. last, from the pen of Rev. LEONARD G. OLMSTEAD, Chaplain U. S. Army. The *italics* are our own, and would seem to settle a question concerning which there has been a great diversity of opinion among Masonic writers:—

In Fredericksburgh Masonic Lodge, No. 4, is seen the record of the transactions of a meeting. "George Washington made Apprentice November 4th, 1752," and again, "George Washington passed Fellow Craft March 3rd 1753," and finally "George Washington raised Master Mason August 4th, 1753."

On the 13th day of Oct. 1778 a Convention composed of the deputies from the

Lodges in Virginia, as the record of the first Convention shows, they presented the name of Brother George Washington, as a Mason fit and proper to be the first Grand Master of Masons for Virginia, which honor, when informed of, he declined, for two reasons. First, *never having been Master or Warden of a Chartered Lodge*; and second, his country having claimed his services.

In the Museum were preserved the Mantle of Washington, also the Masonic Apron embroidered by Madame LaFayette, together with the sash, gloves, and knife. Accompanying these were the lines—

SACRED TO THE MEMORY

OF THE

ILLUSTRIOUS, MOST EXCELLENT AND RIGHT WORSHIPFUL

GEORGE WASHINGTON,

Who departed this life Dec. 13, A. D. 1799.

Fame stretched her wings, and with her trumpet blew,,

Great Washington is dead!!!—What praise is due?

What title shall he have? What honors shall adorn his brow?

—She paused—and said—"None!"

His Name, alone! strikes every title dead!

ANTIQUITY OF SYMBOLS—ORIGIN OF GEOMETRY.

IN ancient times, when language and the art of writing were still in their infancy, symbolical representations were the sole medium of preserving and transmitting to posterity, the experiences and observations of past generations. 'Geometry,' says Stieglitz, 'was the most ancient of all the sciences, it being an art expressive of the invisible powers of the universe. It proved to be the means best adapted to convey to the mind the great truths of nature, to render intelligible the immaterial and spiritual, and to explain from whence the forms of all things originated.' A knowledge of the first principles of Geometry is therefore requisite, in order to understand clearly, the historical development of architectural symbolism, which plays so important a part in the early history of Freemasonry.

One of the most important and significant geometrical figures, is the right angled triangle of unequal sides. Pythagoras, initiated into the wisdom of India, based his celebrated proposition, (the 47th problem of Euclid) on this triangle. Philo terms it 'the beginning of the creation of all things, the basis of that particular disposition of matter in every body, which constitutes its *form*.' By this triangle itself we learn how it was constructed. Nature and its various phases, teaches us that all substances are produced from one germ or first principle; and this knowledge leads us to the truth, that the great *whole* which surrounds us is produced by and proceeds from the primitive creative power, which is *Unity*. To render this evolution intelligible, we connect with it the idea of generation, a *second* power, apparently detached or separate from the first but in reality indivisible from it. Through the united powers of both, creation begins. To illustrate these ideas, the Ancient made use of symbolical illustrations. Unity was

represented by a *horizontal* line and the second power by a *vertical* line, which united gave the basis of all *form*, and from that union resulted the *right angle*. This was but one element of formation. Having recognized the principle of Unity, including within itself all powers, and again these powers as separated into two, then was evolved from Pantheism, the idea of the *Dualism* of Divine power, which prevails in all cosmogonies. Its fundamental symbol was the *right angle*. The two pillars found at the entrance of Hindoo, Phenician, and Egyptian temples, are symbols of this dualism. So are the two pillars of the Solomonian Temple, the very names of which betray the fact that they were *genetic* symbols.

Thus then, in the right angle, we behold the first geometrical figure that sensibly represents a reasonable idea, and from it others are developed. The ancients perceived that by the addition of a *third* line to the *two* above mentioned, a whole might be formed, and harmony be established; that without this *third* line, the included space would possess no fixed limit, no distinct *form*. The two lines forming the right angle were then connected by a third, and we have the right angled isosceles triangle. By doubling this triangle we have the *square*, and at the same time the principle of opposition, the positive, as represented by the upper, and the negative by the lower triangle. By this square and the circle drawn from its centre, we are enabled to construct all the regular polygons methodically.

Here we have the origin of the elements of Geometry and at the same time the origin of symbols, the representation of immaterial ideas by visible forms, which dating from the earliest antiquity, served as rules and guides for the Masons of the Middle Ages. These geometrical figures thus visibly representing the laws of creation, and enabling the student to trace to their foundation the laws of nature, were adopted as symbols containing within themselves the primitive wisdom. From the knowledge of nature and of nature's laws, sprang the doctrine which exalted the worship of nature to religion.

From the two sides of the triangle, which thus appear as the divine duality or two fold generating power, proceeds the hypotenuse, the *generated product*. This is 'the *Word* from the mouth of God' by which all things have been made; the expression of the creative power, the *Aum* of the Hindoos, the *Honover* of the Persians, *Kolpiak* of the Phenicians, and the *Logos* of the Greeks. Here also we see the *three in one*, the triad or trinity of the Ancients, expressive of the nature of the Deity. It is the development of the primitive into three different powers. *Unity* denotes the *Wisdom* of the Creator from whom all things have emanated: the second power symbolizes his *strength*, through which creation began; and the third imparting harmony, light and life, is typical of that *beauty* which adorns all his creation. These three fundamental powers of creation (Brahma) preservation (Vischnu) and dissolution and reorganization (Schiva) are expressed by the *Trimurti* of the Hindoos. The Egyptian idea of the winged globe and serpents is still more ingenious, the globe signifying the eternal primitive power, the serpents the agency of the Divinity, and the wings, the labors of the spirit. The cube conveys the idea of severe and strict regularity, hence Plato denominates a man faultlessly formed, without blemish in body or soul, a *cubical man*.—*N. Y. Sat. Cour.*

"WHISTLE DOWN THE BRAKES."

BY B. B. FRENCH, G. M. K. T.

When we hear the young apprentice,
Who has only pipp'd the shell,
Grandiloquently striving
Of Freemasonry to tell—
Giving his elder Brethren
A touch of knowledge vast!
We "whistle down the brakes boys,
He's moving on too fast!"

When we see the young made Master
Oft rising on the floor,
When with words—but not with wisdom—
His shallow mind runs o'er,
We wish some one a whisper
Into his ear would cast—
"Oh whistle down the brakes boys,
You're moving on too fast!"

When with erring footsteps onward
We behold a Brother move,
Whom in our hearts we've cherished
With an ocean vast of love:
When we know he has forgotten,
In his cups, the sacred past,
We cry, "Whistle down the brakes boys,
He's moving on too fast!"

All along the world's broad-guage road
We're rushing toward the tomb—
Look ahead, the track's encumbered,
O'er the future hangs a gloom—
Stop the train, a switch is open;
The whistle shrieks its blast;
"Down! Down! *hard* down the brakes boys
We're moving on too fast."

When with truth's banners flying,
We sweep towards life's goal,
Our locomotive virtue,
Fired with religion's coal—
Relieving the afflicted,
Raising the downward cast,
Oh whistle *up* the brakes boys,
We cannot move too fast.

MASONIC JURISPRUDENCE.

It always affords us much pleasure to respond to the queries of our Brethren on points of Masonic law and usage, and in rendering our decision we always endeavor to do so without favor or prejudice. In regard to the 'balloting' for candidates, we have had of late several questions propounded to us from various respected Brethren, and we avail ourselves of this opportunity of replying to them in a condensed form.

One Brother writes us, 'it was made known to the Master and Members of the Lodge that at least two or three members had objections to a candidate and could not associate with him as a Mason. The objectors however, contented themselves with making this known, and retired from the Lodge without using the black ball. The candidate was elected in their absence and initiated. A repetition of the same circumstance occurred on the occasion of his passing; the objectors withdrawing from the Lodge, or failing to sustain their objections at the ballot box. The candidate was passed. At the subsequent meeting a ballot was taken upon his application to receive the third degree, when one of the objectors black balled the applicant. Great confusion ensued, the objector openly avowing that he had black balled the applicant and would do so again.

The Master declined announcing the result, when a resolution was presented and passed, declaring that in balloting for the third degree only objections to Masonic standing would be effectual, and that a Brother had no right to black ball an applicant for causes occurring before the latter was made a Mason. Thereupon the objector, considering that the Lodge had determined to refuse him privilege to vote, withdrew from the room. The ballot was again taken, found clear, and the applicant raised to the degree of Master Mason.'

For the better expression of our views on the above, we shall classify our answer under three heads.

FIRST. Can the ballot be reconsidered?

In passing the ballot upon a petition or application it is the duty of the Master of the Lodge, to see that the *sense* of his Lodge is thereby taken and ascertained, and of *this* he should be fully satisfied before he announces the result. As a black ball is not unfrequently cast through mistake, it is a safe rule, and certainly the part of prudence, for the Master, when only one black ball appears, to cause the ballot to be re-passed before he announces the vote, in order that he may avoid such a mistake. But if, in re-passing the ballot, the Master is satisfied that the black ball was intentionally cast, the sense of the Lodge [which must be unanimous in order to elect] being thus ascertained, he should announce 'that the candidate is rejected,' and so it should be recorded. After such decisions by the Master there can be no reconsideration. The announcement of the vote is final and conclusive.

SECOND. Had the Lodge any authority to disregard the opposition of the Brother or Brethren?

Every member of the Lodge has the right to vote, and may vote as he pleases, and he *cannot* and *must not* be questioned or called to account for his vote, on any pretence or under any circumstances. This principle lies at the very foundation

of the Masonic society, and upon it depends its harmony, peace and prosperity,—nay, we will say farther, its very existence. Otherwise it would be a jarring mass of discordant elements. So important is this principle—this right—that the secret ballot is provided with a view to its enforcement and preservation. Members are required to vote secretly in order that the character of their votes may not be known, and their motives questioned. It must be *preserved* inviolate, and whenever a member objects to a candidate, his objections, unless removed, are fatal to his election, and must under all circumstances be regarded. The Master who would not regard such an objection is unfit to preside; he either does not know his duty, or knowing it does not wish to perform it—and in either case he ought to be deposed.

THIRD. Was not the candidate disqualified for the degrees by opposition to him—and if so, can good and true Masons fellowship with him?

If the candidate possessed the necessary qualifications prescribed by the Ancient Constitutions and customs of the Fraternity, he was certainly not disqualified for the degrees. Opposition to him, it is true, rendered him unworthy, but did not affect his qualifications; for, although by reason of this opposition he was unworthy to take the degrees, yet he was nevertheless, regularly initiated, passed and raised in a just and regularly constituted Lodge, and this being the case, he is a regular Mason in good standing. The irregularity consisted in his election, and not in his taking the degrees by virtue of such election. The Society is frequently imposed upon by bad men, who are regularly elected and take the degrees. Such men are unworthy to be made Masons, yet, having taken the degrees regularly, we are bound to recognize them and fellowship with them, until their unworthiness results in a conviction, and they are suspended or expelled. The election was irregular, but the initiation, passing and raising were regular. The irregularity of his election was the fault and misconduct of the Master, for which the candidate cannot be held responsible, but for which the Master is responsible, and should be most severely punished.—*N. Y. Sat. Courier.*

GENERAL G. CHAPTER OF THE U. STATES.

THE question of the policy and expediency of cutting loose from the General Grand Chapter of the United States, and of thus dissolving that body, is still discussed in several of the State Grand Chapters. Upon this subject my opinions may be peculiar, but they are nevertheless fixed and immutable. If at other times, and under other circumstances, I could be brought to favor such a policy, I would still be unalterably opposed to it now, and in view of the present unhappy state of things in our distracted and divided country. The fierce clash of arms, the belching thunders of the cannon, the blood-stained fields of battle, the black and smouldering ruins of our towns, the devastation of our fields, and the dreary habiliments of mourning in which our people are everywhere clothed, reveal to us some of the bitter and legitimate fruits of this mad and wicked spirit of secession and dissolution. The wild and reckless tendency to disinte-

gration and dissolution seems, for some years past, to have pervaded, not only political, but ecclesiastical bodies, and is now threatening to invade the sacred precincts of our Order, and to take possession of bodies bound and held together by the magic power of the mystic ties of affiliation and brotherhood. Who can say to-day that if the Church had not pioneered the way, set us the example, and taught us the practicability of voluntary secession and separation, we might not now be a united nation, happy and prosperous?

I think it can require no labored argument to prove the wisdom of doing every thing in our power to counteract this dangerous tendency to disintegration, and to bring back the public mind to its original conservatism. It would require as little argument to demonstrate the great folly of giving any further sanction and encouragement to this growing and dangerous tendency by our imitation or example—*Address G. H. P. Ind.*

MASONIC RELIEF.—DESPERATE COURAGE.

THE whole story is vouched for by a Masonic friend of high standing, who knows the heroine. Her sister, writing from Denver City to Cleveland, whence the lady went west, corroborates the narrative.

The heroine is Mrs. Gerrish, formerly Miss Fannie, daughter of Mr. A. H. Miles, who some years since lived in Newburg, but who has moved his family to Denver City. The husband of the lady lives in Oregon, and she was on her way to rejoin him after a visit to her friends in the Atlantic States. About the middle of May she with her baby were travelling in the Overland Mail Stage Coach, between Denver and San Francisco. The only persons composing the party were herself and baby inside the coach, and one passenger and the driver on the front seat.

About eight miles out from Carson Station the stage was attacked by Indians, who fired into it, killing the two men on the outside. The passenger fell off the coach, but the driver tumbled back on the seat, quite dead, but retaining his hold on the lines and whip.

The horses dashed off wildly, but the Indians continued to fire at the coach, the bullets passing through and through it, but providentially not touching Mrs. Gerrish or her child. With extraordinary courage and self-possession Mrs. Gerrish hid the child under the seat, covering it up with cushions to protect it from the bullets. Then she crawled out of the coach on to the driver's seat—though how this was safely accomplished amid the whistling of the bullets and the mad plunging of the frightened horses, seems mysterious. Taking the reins and whip from the cold and stiffened hands of the dead driver, she got the horses under control, and drove them about a mile, when one of them fell dead from loss of blood.

Here seemed a crisis in her fate. Jumping down from the seat she commenced cutting loose one of the surviving horses, with the purpose of mounting it and galloping off with her baby. She had nearly accomplished her task when the Eastern coach came up over the hill, and the driver, seeing the struggling

horses and a woman among them, whipped up his team and drive rapidly to her relief.

The coach that came up was full of men, and the Indians retreated. Mrs. Gerrish was taken back to the station from which she had come. There she begged the agent to send her forward with an escort, but he said he did not dare to do it, as it was against positive orders. Finding, after a while, that she was the wife of a Freemason, the agent, who was himself a Mason, said he would give her a proper escort if he swung for it, and thus she reached San Francisco in safety, and afterwards joined her husband in Oregon.—*National Freemason*.

GRAND CHAPTER OF CONNECTICUT.

This body held its Annual convocation the present year at Hartford, in May last, M. E. Nathan Dickerman, G. H. Priest, presiding. There was a very good attendance of officers and members, and twentyone Chapters were represented. From the opening address of the G. H. Priest, we extract as follows:—

OUR PRESENT DUTY.

"While the great question of *free institutions* is upon trial, is it not true that the principles which we profess as Masons are upon trial also? Are not our professions subjected to a test such as we have never before experienced? Hundreds of our Brethren and Companions have gone forth under a patriotic sense of duty, and given their lives a sacrifice upon the altar of their country. Their bodies rest beneath the long low mounds of the battle field, unwatched save by the stars; no monument to mark their resting place, and their identity known only to the "All-Seeing Eye" of Omnipotence. They went forth confident in the belief, that should they fall, those who were near and dear to them, and dependent upon them, would among Masons find friends who would "administer relief to their distresses and comfort their afflictions." Shall it be said that their belief was a mere empty delusion? Shall their blood cry to Heaven to witness our perfidy? That when the hour of trial came we were found wanting? That Masonry is an institution whose members are active and faithful only under the sunshine of prosperity? The hour and time have come to test the great principles which we profess. Let us see to it that we meet the issue with open heart and hand, and prove to the world that in the hour of adversity and trial our charities and sympathies are coextensive with the occasion which calls them forth."

OFFICIAL PROMOTIONS.

"There is an evil which exists, arising from a principle which seems to have been established in many of our Chapters, of promoting officers in subordinate stations in *regular succession*,—not so much for their capacity to fill the superior office, as from a feeling that common practice has made it due to them, when once in the *line of promotion*. A Companion may discharge the duties of a subordinate station to the satisfaction of every member of his Chapter, and be entirely incompetent as a presiding officer; and yet, in consequence of this practice, much injury is liable to be done through the incapacity of superior officers. The character and the prosperity of a Chapter depend in a great measure upon the qualifications of its presiding officer; and so long as this custom is continued, much care should be

taken in selecting officers for the minor positions, and Companions should be selected not only with reference to the office which they are to occupy immediately, but for their capacity for all the superior offices. It would be well that this practice should be done away entirely, and Companions selected with respect to their qualifications for each particular office. By so doing the Chapter would be better served, and much ill feeling prevented."

The following Resolutions were adopted by the Grand Chapter :—

PATRIOTIC RESOLUTIONS.

"*Resolved*, That as Royal Arch Masons, in view of the terrible civil war, which is now, and for more than two years past has been, desolating a large portion of the land, we renewedly acknowledge our obligations to be true to our country ; our earnest sympathies are with the armies of the Union ; our prayer is that God would smile upon their efforts and crown them with victory ; that rebellion may be subdued, and peace return to bless us ; and that the time may soon come when again

'The star-spangled banner in triumph shall wave
O'er the land of the free and the home of the brave.'

"*Resolved*, That in view of the wide spread distress resulting from the conflict between the Government of the United States and the insurgent States, it is the duty of Masons,—professing to believe it incumbent on all men to relieve the distressed,—to show their faith by their works, soothing the unhappy and sympathising with their misfortunes every where, and so convincing the world that extensive as is human want, so extensive is Masonic charity."

We give in this connection the following extract from the very able Report of the Committee on Correspondence :—

"In our last annual report, we gave emphatic utterance to our honest sentiments of loyalty, believing it to be the imperative duty of every true Mason to raise his voice against the treason and the traitors ; and it affords us great satisfaction to know that our sentiments are heartily approved, not only by our Companions within the jurisdiction of this Grand Chapter, but by those of every Grand Chapter with which we have been in correspondence during the year. From every quarter of the land, from every Grand High Priest, from every Committee of Correspondence, from every special committee on the state of the country—so far as their utterances have reached us—come evidences of patriotic devotion to the priceless political and Masonic inheritance bequeathed us by our fathers. It is impossible for us to express to our Companions the extent to which our spirit has been refreshed by an inspection of the patriotic sentences contained in the proceedings of corresponding Grand Chapters. That our Companions of this Grand Chapter may share with us in this refreshment, we purpose to lay before them in the course of this report, brief extracts from the documents which have afforded so much satisfaction. And, Companions, as you listen or read, let your own determination of devoted attachment to the right be strengthened ! Let your strong resolutions of obedience to the Constitutional authorities of the land be invigorated ! Let your fixed purpose of resistance to the mad schemes of anarchists and destructionist be more firm and indestructible ! And above all, let it be the fervent prayer of every true Mason, in his daily invocations to our Supreme Grand High Priest, that He would in great mercy stay the torrent of Rebellion, put an end to the horrors of War, and restore the blessings of Peace, and Union, and Prosperity, and Happiness, to every portion of our widely-extended National Domain."

GRAND CHAPTER OF MISSOURI.

THE Annual Communication of this Grand Chapter was held at St. Louis in May last. Twelve Chapters were represented,—a small number perhaps as compared with former years and more prosperous times, yet a nucleus around which the Companions of this afflicted State will again hereafter assemble in strength and gladness. There was also a falling off in the usual attendance of Grand Officers, but still there were enough present for business, and a hopeful spirit seemed to pervade the body. Companion O'Sullivan, in his report on foreign correspondence, noticing the proceedings of the Grand Chapter of Vermont, feelingly refers to the sufferings of the Order in his own State as follows :—

“The Grand High Priest expresses his gratitude for the many mercies with which God has blest them during the past year. Aye, truly should he be thankful to God. Peace and quietness reign in the Green Mountain State. No homes invaded, no disquietude around their firesides, knowing but little of the terrible strife which is wasting and desolating the land. These are indeed blessings which men should be grateful for, and they should show their gratitude by a kindly sympathy with those jurisdictions and Companions who have had to witness much of human suffering and human sorrow. Bear with us Companions, one and all—deal not harshly with our short-comings. Do not, from your quiet and secure homes, undisturbed by war's red glare, say to us of the border jurisdictions, ‘Stand aside, I am holier than thou.’ We have many difficulties to overcome totally unknown to you ; and while we do not yield to any in our devotion to the perpetuity and unity of the Government under which we have so long lived and prospered, we believe our mission for the present to be the allaying of strife and discord, and the encouragement and cultivation of kind feelings, of brotherly regards.”

And in concluding his report he says—

“Let us, as Royal Arch Masons, remember that our mission is to reconstruct ; to rebuild our moral temple ; to restore, not to destroy ; to reconcile differences, not to widen them ; and having professed to have learned to ‘subdue our passions,’ let us prove the sincerity of our profession by our practice. If true to our teachings, we will labor to allay, not excite the passions of our fellow-men, and will remember, that however much some of our Companions may have forgotten the precepts of our Order, we look forward to the time when, regretting the past, they will again unite with their Companions everywhere, and be found, as of old, worshipping at the same altar, praying to the same God.”

M. E. James N. Burns was elected Grand High Priest, and after his installation delivered a brief address, from which we make the following extract :—

“Adhering, with faultless devotion, to the ‘Government of the country in which we live,’ ‘obedient to the laws,’ and ‘submitting to the decisions of the Supreme Legislature,’ we yet proudly ignore all differences, religious or political, and preserve for ourselves and our posterity the ancient, honored and beloved institution of Royal Arch Masonry, which can never be rightfully affected by any change of government, political institutions, or tumults among men. Decay—written in imperishable characters upon every thing else under heaven—will not dare ap-

proach our sacred temples so long as Royal Arch Masons repudiate and denounce every departure from our time-honored teachings.

"The red hand of civil war and commotion, which has fallen heavily upon us, and which even now deprives us of the counsel of so many of those venerable and enlightened Companions who have hitherto met us in this sacred place, is still agonizing the whole country, retarding its prosperity and filling the land with mourning, still our cherished tenets are unchanged. As Brethren and Companions we have met with the same fraternal spirit as of yore, in this Tabernacle of our Fathers, to '*render unto Cesar the things that are Cesar's, and unto God the things that are God's.*'"

"And now, my Companions, having nearly completed the labors of this Grand Convocation, we soon return to our homes to engage in the sad struggles of life—exemplifying, by our conduct, the character of our Institution. May that exemplification be approved by the sages of the Royal Arch who have preceded us into the presence of JEHOVAH; and may we never forget that the Institution of Freemasonry, preserved from the *frail Delias* who seek to destroy its great pillar of strength, and girding its loins with the genius, wisdom and spirit of past ages, will yet *subdue the passions* of a whole people as of a single individual, and again vindicate its exalted character for usefulness, by hastening the glad period when our bleeding Brethren and countrymen can joyously exclaim, there is 'Peace on earth, and good will toward men.'"

GRAND CHAPTER OF MAINE.

THIS Grand Chapter held its Annual convocation at Portland, in May. M. E. Comp. John J. Bell, G. H. Priest, presided, and there was a large attendance of Grand Officers and Representatives of Chapters. The address of the G. H. Priest is an interesting paper, from which we extract as follows:—

DECISIONS.

During the past year I have made the following decisions in answer to questions submitted to me.

1. The officers of a regularly constituted Chapter may be installed by any Past High Priest.

2. The rights of honorary members are to be determined by the By Laws or regulations of the Chapter admitting them, there being no general law upon that subject. Two kinds of honorary members seem to have been recognized in Masonry:

1st. Those who having been active members during a long life, are excused from any further labors except such as they may choose to perform. Such honorary members, although exempt from dues are not to be necessarily summoned to meetings nor required to vote, yet may do so if they choose, and may at their choice take any active part in the work of the Chapter, but the Chapter cannot require it of them.

2d. Distinguished Brethren have been created honorary members, as a mode of showing the appreciation the Chapter entertain of their Masonic ability and virtues. Such members would have no right to vote, or otherwise participate in the active labors of the Chapter. They may be members in this last sense of more

GRAND CHAPTER OF MAINE.

Chapters than one, but not in the former sense. If the By-Law which admits honorary members is silent upon their rights, they may perhaps be determined by a consideration of which of these classes was intended by the Chapter in admitting them. I doubt the expediency of honorary membership.

3. The Grand High Priest has no authority to grant a dispensation to fill a vacancy in the Council of a Chapter, occasioned by death, although he may in a subordinate office.

4. If a Brother has been elected to take the degrees in a Chapter, but before advancement objection is made by any member of the Chapter, the ballot is to be regarded as still open; and the Companion making his objection known to the High Priest, the latter will announce to the Chapter that objection having been made to him by a member of the Chapter, the candidate is rejected. This is in accordance with a recent decision in the Grand Lodge. Had the candidate been advanced, the matter might stand in a different light.

THE LATE COMP. O. B. SMITH.

Charles B. Smith, for nearly half a century an active working Mason in all the degrees cultivated in this jurisdiction, deceased August 1, 1862. Companion Smith was a Past Master of Oriental Lodge at Bridgton; five years Master of Ancient Land-Mark Lodge in Portland; twelve years High Priest of Mount Vernon Chapter, in which he was an office bearer from 1819 to 1848, with the exception of only six years; Grand Scribe of this Grand Chapter in 1824, and Grand Secretary for several years. Grand Secretary of the Grand Lodge for many years. Those of our Companions who formerly attended the Grand Convocation will remember Companion Smith as an active and zealous Mason, whose knowledge of the Institution was at the service of his younger and less learned Companions. For several years past he has not been able to attend our meetings from a paralytic affliction, yet his memory has been preserved and will long be preserved by those who had the advantage of his society and assistance in the past.

DISPENSATIONS.

The Committee on Foreign Correspondence will report upon the proceedings of other Grand Chapters, those matters which will be of interest in this jurisdiction. I notice by the proceedings of the Grand Chapter of California, that in that jurisdiction, when a dispensation is granted for conferring the degrees, a fee is required to be paid for the use of the Grand Chapter; perhaps such a law here might be of use, and might check somewhat the desire to receive the degrees out of the regular course. In truth, my experience leads me to the belief that more evil than good arises from the system of dispensations, and that it would be much better for the Institution if neither emergencies nor dispensations were allowed as sufficient reason for disregarding our wholesome regulations. But while our present system exists, there would seem to be no reason why a special privilege like that should not be a source of revenue to the Grand Chapter.

During the past year the war in which our country is engaged, so far from coming to that end which is the desire of every patriot, has been extending to more gigantic proportions. Not far from a million of men who ought to be Brothers are now in arms for the overthrow or the support of our national existence. It is no more than natural that the mind of the Mason, reverting to the influence which it has been our aim to exert through the lessons of our mysteries, should inquire if this great fraternity may not do something to restore peace to the land. Great is

the influence which as Masons we can exert ; but truly Masonic as the desire certainly is, I cannot believe that any action we as Masons can take, can at this time do good. In softening to some extent the hardships of war, in promoting the remembrance even among the ferocities of conflict of the universal Brotherhood of man, and of the duties of mercy and charity, a noble field exists, truly consonant to the spirit and genius of Masonry, while she can hardly approach the field of controversy without receiving some stain upon her mantle—without losing some portion of her universality. The great mission of Masonry in this conflict is, to remove the harshness of human passion, by forming a neutral place, where men of all parties may meet to practise the highest duties which man owes to his fellow, where the distinctions of North and South, of abolitionist and secessionist are unknown, but all are Brethren. Not that Masonry would hold the least countenance to rebellion ; for the contrary has been the uniform teaching of the fraternity, and no true Mason can be disloyal. Yet in the Lodge no distinction is to be made, but all are to be taught that beneath all differences of party or sect there is a universal Brotherhood of man. Even now may this beneficial influence be exerted ; and when, as we hope may soon happen, Peace shall once more return to our beloved country, and her flag fly out before the breeze unchallenged through the whole of her rightful domain, then will the influence of our Institution in its silent might, remove much of the bitterness and enmity which the war will leave ; then will Masonry prove by its fraternal bonds the truth of its claim to an origin almost divine. Far more good can we thus do, than, by throwing our Order into the arena of strife, endeavor to bind the passions of men.

REPORT ON CORRESPONDENCE.

The Report on Foreign Correspondence is from the able pen of Comp. Rev. Cyril Pearl, and is a well prepared document, as all his Reports are. The following is the conclusion of the Report, and we commend it to the reader :—

One of the important interests of Royal Arch Masonry which was to have come up definitely in our meeting at Memphis, was that of Uniformity of Work. From various unofficial sources we learn that the Grand Council, to whom that question was referred at Chicago in 1859, held a meeting, attended also by eminent Companions not on the committee. It is reported that they were successful in agreeing upon a system of work which they will commend to the Grand Chapters of the country, as the work designed to harmonize the several jurisdictions. The delay occasioned by the failure of the late meeting may not prove a permanent damage in this respect, as we may in the mean time learn more thoroughly the lessons of patience and fortitude which our national disasters are fitted to impress. If these disasters shall lead us to clearer views of the value of union and the strength it imparts—if we shall more clearly see the importance of the G. G. Chapter as an instrument of such union—we may secure permanent and substantial profit from present disaster. We will not despair of such a result. The fiery ordeal, through which our national government and our civil institutions are now passing, seems destined to accomplish a noble work in developing, elevating and purifying our national life, in accordance with the exalted purpose indicated by the inspired words of the great leader of the hosts of Israel, before he ascended the mount of vision, to view the promised land and close his eyes in death.

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.”

So we firmly and devoutly believe the furnace of affliction in which our Great High Priest, the Captain of our salvation, is now pleased to try our Royal Institution, is not heated for purpose of destruction, but to humble and prove and elevate—"to purify the dross and take away the tin"—and fit us for a nobler work than we have yet achieved or attempted.

We have spoken freely and repeatedly in previous reports of the nobler mission of Freemasonry in relation to the integrity of our national union, and the harmony of its disturbing elements. We have nothing to recall—nothing to abate—nothing to regret on that score, unless it be that we could not have uttered more earnest and well chosen words, that might have roused and awayed the Royal Craft for worthier achievements and more cordial sympathy and charity.

A more commanding voice is speaking now—to be more distinctly heard when the noise of battle is hushed and the red hand of violence shall no more smite, nor the eye of malice kindle with savage ferocity over garments rolled in a Brother's blood. Now abideth *Faith, Hope, Charity*—these three—but the greatest of these is CHARITY.

THE ORDER IN VERMONT.

THE Grand Lodge of Vermont met in Annual Communication at Burlington, in January last, but from some unknown cause the Proceedings failed to reach us until last month. There was a large attendance of officers and members, and a full delegation of representatives of Lodges.

The Grand Master, M. W. LEVERETT B. INGLESBY, Esq., read his Annual Address. It is a well written document, and should be read in all the Lodges of the jurisdiction, for its wholesome advice and sound suggestions. He congratulated the Grand Lodge that "no disturbing cause, either at home or abroad, has arisen to mar the pleasure of the present assembling," and "peace, quietness, and such prosperity as is compatible with the unhappy condition of our beloved country, prevail" among the Lodges of the State. He objects to the indiscriminate granting of Dispensations for conferring the degrees on candidates out of time, and says, "it is not enough that the candidate should have been sitting quietly within sight and hearing of our Lodge-rooms, refraining from any attempt to connect himself with us, when his presence might have been pleasant, his influence salutary, until the occasion arose when he thought there might be some advantage in being known as a member of our Order." He has, therefore, declined to grant Dispensations in all such cases.

Touching our duty as Masons in the present condition of the country, the Grand Master patriotically and truthfully says—

"There can be no doubt, no mysticism in regard to our duties in the present crisis of affairs. As men, as citizens, it is our duty to rally around the constituted authorities, giving to them such support, such encouragement as lays in our power; regulating our political action, each by his own conscience, always in subordination to the laws of the land, wherein alone is the true freedom, *freedom under law*. As Masons, ever exemplifying at home or abroad, as well in the political arena as on the tented field, the sublime truths emblazoned upon our banners: *Truth, Justice, Charity and Brotherly Love*. And oh! my Brethren, when the unholy contest

ceases, and heavenly peace again smiles upon the land, then let the good genius of our Order appear, diffusing itself throughout the length and breadth of the land, like the good Samaritan, bearing corn and wine and oil. While the contest rages, are there no battle-fields, where ministering angels may well be found? No unfortunates needing our care? No bitter, angry feelings that kindness may calm? Truly, our duties well done, will leave us little time to seek out others, of, to say the least, doubtful utility."

It would seem from what he says of the Work and Lectures, that Morris and his conspirators have been at work among the Lodges in Vermont. We extract as follows:—

"It has been suggested to me that the work in our Lodges was being changed in some particulars and without authority." * * * * "The record of this jurisdiction has always been of too high a character to allow of any tampering with it from any source. I can only trust that no Secular Lodge or member thereof will forget, that to the Grand Lodge of Vermont alone does it or he owe Masonic allegiance, and from its constitutionally appointed officers should it or he derive the instruction necessary to the carrying forward the works of the Order." * * * * "The work of preparing and disseminating what is called the true work and lectures seems to have received a new impetus from some source, and, if I am correctly informed, there has been a large increase of those *books in cypher*, which this body has spoken so strongly against. I can but commend the zeal and earnestness with which many of our best Masons, young and old, have devoted themselves to ascertaining and disseminating the true work. Yet, I can but most earnestly warn against a course which seems to me liable to cause trouble in the future. To no man's sleeve should Masonic or any other faith be pinned. Read carefully the able and eloquent exposition of this matter from the pen of our lamented late Grand Master Tucker, and then seek not to draw from a *foreign source*, what he so ably showed you could be so much better obtained from your present Grand Lecturer. Our traditions are verbal, not written, transmitted from mouth to ear and so handed along down the generations of men. I trust they may always be so preserved."

How melancholly, and yet how truthful, the following sad picture:—

"My Brethren:—The year just passed, has been an eventful one in our nation's history; its record is written in blood. The minds of men, the whole frame-work of society are convulsed and shaken to the very core. The old things seem passing away amid the crash and carnage of battle fields, the deep roar of the cannon and the mournful wail of the dying. Forth from the weltering piles of dying and of dead, comes forth the sad, sad cry, to what end? What is this *new*, that is ushered in by such sights and sounds, fierce, deadly striving of Brother with Brother, at which Angels must fain weep? As yet no answer comes. Amid such scenes our record yet preserves its pages pure and unsullied. Still the mourning lines are around them. Where be the accustomed faces we were wont to see? Some are away amid privations, perils; o'er the forms of others, the green mounds are heaped high. Youth, manhood, reverend age, each has contributed its quota."

The Grand Master, after a just tribute to the memory of several Brethren who have been removed by death the past year, thus beautifully concludes his excellent Address:—

"The generation which reorganized the Grand Lodge of Vermont has nearly passed away. The heads, white with the snows of many winters, which decora-

ted the seats before me and where I now sit, have been gathered to their rest. A remnant of that noble band still comes up to their ancient temple, to offer the sacrifice of kindly, loving hearts and matured intellects. With kindest greetings we welcome them, thankful that their counsels are yet spared to us, trusting that their presence will inspire us to adorn that, which *they* built up with so infinite pains. And when to each of us comes the summons, it may find us, each in his station with his armor on, doing with his might that which is appointed to him to do, and so this inheritance we have received pass unimpaired to those who come after us.'

We do not notice anything in the Proceedings of special interest to the general reader, except that they indicate a healthy condition of the Order in the jurisdiction. The Report of the Committee on Correspondence is a well prepared and interesting digest of the doings of other Grand Lodges. This much to the credit and good taste of the Committee, that it is free from the spirit of fault finding and hypercriticism which too often characterize such documents.

THE ESOTERIC USAGES OF MASONRY.

A FEW weeks since, in reply to a query from a valued Brother, we defined to the best of our ability, and in as concise terms as possible, the 'Exoteric usages, of Freemasonry.' The same querist has again favored us with another note, in which he fraternally desires us to state what are the 'Esoteric usages.' We comply, with as much brevity as possible.

'The Esoteric usages, consist in that secret science pertaining to the priestly functions of every age and nation, which can only be imparted to others by those who have received it in like manner from predecessors who were similarly empowered to confer the same, by a continuous authority, coming down from that immemorial age when God founded the priesthood among men, by teaching Adam the fundamental principle of animal sacrifice. These usages contain the oral traditions of Freemasonry.

1. Regeneration by a symbolic *death*, or end of a vicious life, as the result of various trials and proofs of ceremonial initiation, and the *resurrection*, or beginning of a virtuous life, by firmly resolving upon and voluntarily assuming solemn imprecatory obligations of fidelity thereto, after undergoing these trials and proofs.

2. Mature sanctification or progressive regeneration by three symbolic degrees, or stages of initiation, corresponding to the three stages of human life—infancy, virility and senility.

3. Final glorification or perfected sanctification, represented by a sublime display of the ultimate restoration of the maturely sanctified to the original purity of man in creation, and thus regaining for him the ecstatic enjoyment of the beatific vision of the divine presence.

4. Mystic signs and tokens as the symbols of unutterable thoughts, and as a medium of universal communication between the virtuous of all nations and people, notwithstanding their diversity of language.

5. Mystic words, commemorating the original divine unity of language, and

symbolizing one grand omnific name to be revealed to men, the true pronunciation of which shall unfold to them the long lost secret of immortality and primitive happiness.

6. Typical figures and symbolic emblems, delineating those doctrinal dogmas and precepts of virtue by ocular representation to the mind.

7. Allegorical narratives and scenic impersonations to actualize, exemplify, illustrate and enforce those principles of holiness and virtue—*N. Y. Sat. Cour.*^o

MASONRY, ANCIENT AND MODERN.

THE dissemination of Masonic doctrine, and the traditional record of the important events which preceded, accompanied and followed it, commenced with the erection of that grand structure, the Temple of Solomon. From Judea to Phœnicia, and thence by easy and natural stages to each nation distinguished for its love of the arts and sciences, the instructed eye of the well-taught Mason may trace in the slight vestiges which still survive the encroachments of time, the dim pathway of the ancient Craft, of which he is a member. The dependent state of human nature—the need of help on the one hand, and the readiness to bestow aid on the other—the one as wide-spread as the human family the other the child of liberal and refined education and trained humanity, are the springs and sources of the Masonic Brotherhood, and form the close alliance of the Mystic Tie. Originally invented and enforced for the defence and support simply of operative Masons, it became, at length, a beautiful and peculiar characteristic of the speculative. Thus, down the stream of time it comes to us; now submerged in the whirlpools that engulfed empires, and made nations their playthings, then stamping its existence in the ministers, abbeys and palaces which piety or luxury loved to erect. In these we trace the footprints of the successors of those who erected pillars, the one on the right and the other on the left of the beautiful porch that yielded access to the Temple of Jehovah. But now all this is changed. No longer does the True and Accepted Mason work out his apprenticeship in very deed and truth, and carve his credentials in the solid rock. No longer does the Fellow Craft adjust with square, plumb, and level, the rough work of the apprentice. No longer does the Master or overseer of the work, supervise the actual labor of his inferior. But Masonry in these days, abandoning these proper elements of toil, teaches all the great elements of religion and morality, of common brotherhood and universal charity, through these tokens and symbols of a time long past. Deep in the mystic vaults of her representative Temple she rehearses the lessons of bygone ages. From the ground floor on which her acolyte presses his first step, on through the glorious porch, the winding stairs, the middle chamber, the holy of holies, every foot print of the initiate is on ground hallowed by the associations of the past. Masonry is meant to be as universal as the world, its love all embracing, extending wherever the cry of suffering innocence and helplessness goes up to Heaven. Fully combining in itself this great system of teaching by symbols, and this other great element of enlightened and systematic charity, Masonry survives to-day in all the splendor of her superb proportions, glorious in her original beauty, en-

riched by the labors of five and twenty centuries, filled with the wisdom and learning of all nations and tongues, founded on the solid rock, course upon course, bearing aloft the noble fabric, with doors inexorably closed against the vile, the base and cowardly, and ever open for the faithful and true—*Anon.*

ANTIQUARIAN YEARLY DINNER AT BREMEN, UNDER MASONIC PATRONAGE.

THIS was established 1650 by the founders of an institution for the benefit of poor captains, sailors, and their families. The dinner is served just as it was 200 years ago. At two o'clock all the Bremen shipowners and invited guests, varying from two to three hundred, meet at the old house of the Navigators' Relief Company, to partake of the memorial dinner, in one of the building, with the names and the coats of arms of past benefactors painted on the dark woodwork of the walls. At 3, P. M. the doors of the dining-room are thrown open, and in nautical voice and language you hear, "All hands above and below, hallo! Come to dinner!" The flags are a multitude on the walls, and conspicuously appears the Star Spangled Banner. The plates are marked 1789, and for 74 years they have been brought out to grace the board. The huge silver spoons, the great silver tankards, each holding a gallon; the old steel knives and forks, the wooden fish knives, the little paper of pepper on one side, and the little paper of salt on the other side of each plate, (their ancestors had no castors,) the piece of brown paper under each plate, (their fathers did not change knife and fork with each course, but wiped them themselves on brown paper,) all add interest to the table.

Their ancestors sat at the table five or six hours; so do these. Most substantial soup, with a palpable flavor of meat, eaten with chicken boiled till it is falling in pieces, and black bread, cooked in soup and then expressed, and the dry-bread served again, and wine, white and red, before each plate on the first course. Plain boiled fish, served with potatoes and gravy, constitutes the second course. Now rises one of the three mercantile directors of the institution (there are also six captains as directors) and bids the company welcome, and to "make themselves at home." The third course has a multitude of dishes: sausage, cutlets, sauer-kraut, boiled beets, boiled beef, boiled veal, boiled ham, all following each other in immediate succession, and the infinite variety of vegetables. Two ship captains now rise and taking the huge silver tankards of old thick strong beer, and striking the tankards three times against each other, bow and drink. They hand it to the next two, and so it passes the entire length of the table. Local toasts are now given.

The fourth course consists of roast beef and roast veal, with delicious plums and stewed apple and salad. The fifth of bread, butter, cheese, then coffee and cigars, the coffee being sweetened with molasses.

The ladies are in a secret gallery, peeping from behind the banners, known to be there, yet not visible. Songs are sung and patriotic airs, different songs in different parts of the hall, and the fumes of two hundred cigars fill the room. All is mirth and life.—*National Freemason.*

R. W. JESSE P. PATTEE.

[The following Resolutions were adopted by the Grand Lodge of Massachusetts, Sept. 10, 1863.]

WHEREAS, it has pleased the Almighty Disposer of events to send the messenger of death again among us, admonishing us by the removal of young as well as old, of our frailty ; while not only the aged but the vigorous and the useful are taken from our midst ; and

Whereas, in the removal by death of our late beloved Brother, R. W. Jesse P. Pattee, we are called to mourn the removal of one beloved and honored for his devotion to Masonic duty—Therefore

Resolved, That while we grieve that we must for awhile be separated from one who was so active and zealous, who devoted so much of his time, his thoughts, and his means, for the promotion of true Masonic culture, we desire to gather from his example a new motive to fidelity, and a new incentive to devote, as he did, our best exertions for the promotion of all that is true, manly, generous and brotherly, in our Masonic relation.

Resolved, That while we deplore his loss, we are comforted in the reflection that as he was, while with us, faithful over a few things, we believe that he will be admitted to the reward of the faithful and the true.

Resolved, That we deeply sympathize with his family in their bereavement, and with the Lodge over which he formerly presided.

Resolved, That a copy of these proceedings be sent to the family, and entered on the Records of the Grand Lodge.

DECISIONS.

THE following decisions were recently adopted by the Grand Lodge of New Jersey :—

1. If a profane is proposed and elected in Lodge No. 1, and fails to present himself within the required time for initiation, and afterwards is proposed in Lodge No. 2 and rejected, has the Lodge No. 1 a right to receive his petition and elect him again? If no, what rights has Lodge No. 1 or 2 in the premises? Your committee consider that if the candidate fails to present himself in Lodge No. 1 for initiation within the required time, and makes application to another Lodge, all claim between him and Lodge No. 1 is dissolved and lost ; and if he applies to another Lodge and is rejected, he stands in relation to the first Lodge the same as if he had never been proposed and elected therein. Such candidate cannot again make application and be elected in the first or any other Lodge within the jurisdiction, without the consent of the Lodge in which he was rejected.

2. After a Lodge has conferred upon a candidate the first or E. A. Degree, (such candidate having paid the sum required to entitle him to the first Three Degrees of Masonry) and a member protests against his farther advancement, can the members so protesting be compelled to give his reason for such protest? To this question your committee report that they are of opinion that the member protesting cannot be compelled to give his reason for such protest ; but in case of his refusal the Lodge may disregard it and advance the candidate.

LET THERE BE NO INNOVATION. FORTY CENTURES BEHOLD OUR DEEDS.

THE work of destruction, is undoubtedly more easy than that of reconstruction, and if the Craft had not been forwarned in time, the most dangerous conspiracy on record, emanating from the brain of the American Cagliostro Morris, would have laid our Temples in ruins; and the work of reconstruction would have been found less easy than the work of destruction.

The modern reformers, as Carlisle said of Voltaire, have a torch for burning, but no hammer for the building. Could they accomplish their ends, could they succeed in tearing down the splendid and time honored institutions which the instincts first, and then the reason of men, have built up around life, they would sit like the genius of the earthquake, amid the broken columns and dissevered fragments of some magnificent city, without the power to move a single stone to rear a new edifice.

Freemasonry, while occupying a conservative position, while protesting against the visionary projects, the everlasting unrest of Masonic speculators of the present day, has notwithstanding their efforts to destroy all that is old and venerable, good and worthy of preservation, an exalted mission yet to perform on earth, a mission of mercy, kindness, and good will towards men. The opponents of innovation, of fraud, all good Masons should gird themselves up to the work, not in the spirit of ostentation or noisy clamor—like the Cagliostros—or tumultuous zeal—like the young and inexperienced—but silently, soberly, and earnestly. The whirlwind will toss the waves and uproot the forest, but the mariner trims his sail, and the husbandman goes forth to the genial and steady breeze. The violent shower will swell the torrent and deluge the earth, but the dews that fall silently will still nourish the leaves and grass and give beauty and freshness to the flowers. The august memories of the mighty past, that throng around us, should make us avoid innovation, whether of charlatans, or others, and incite to great deeds, in defence of the purity of our rites and ceremonies when threatened by assassins. Masonry opens a traditional perspective, the grandest in all history; all that can exalt the ideal or awake the pulses of eloquent emotion is connected with our institution. We claim kindred with a long line of the ancient, honored, illustrious dead, who have adorned the Society by lives of intellectual and moral excellence, reaching from the present, back to the misty times of long past centuries. Every Mason should feel, (while scoffing the speculating innovator and destructionist) a majestic presence of sublime ages and histories with him at all times, and act worthy of his ancient and exalted lineage.

Napoleon, when desirous of inciting his soldiers to deeds of highest daring and greatest heroism, pointed to the tall and majestic pyramids, that loomed up majestically in the distance, and exclaimed 'from yonder summits forty centuries look down upon you!' To our Masonic Brethren, whom we appeal to, to avoid every attempt at innovation, destruction, or change to promote private interests, may we not say, 'be ye always steadfast,' for from the summit of that grand temple designed by wisdom, executed by strength, and adorned by beauty, forty centuries behold your deeds.'—*N. Y. Sat. Courier.*

BALLOTING FOR CANDIDATES.

SOME very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case that the candidate's qualifications are made the subject of discussion in open Lodge, both prior and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.

"While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even a right to make known to another how he has or how he designs to vote. It is the duty of every member, silently and patiently, to await the result of the ballot, and when that is announced, there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligation. I believe the true doctrine on this point to be, 'Let not thy right hand know what thy left hand doeth.' I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular, will remove all cause of complaint and avoid much contention and strife.—*G.M. of Iowa.*

RAPID INCREASE OF MASONRY.

THE Grand Master of the Grand Lodge of Kentucky in his annual address the last year says—

"This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization in the latter part of the year 1800, there were but five Masonic Lodges at work in all the region west of the Alleghany mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of little more than half a century of Mason-work, while every village has its coterie of banded craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war."

BLACK-BALLING CANDIDATES.

THE Grand Master of the Grand Lodge of Canada, speaking, in his last Annual address, of the practice, which, we regret to say, has obtained, to some extent, elsewhere than in Canada, of black-balling candidates, not from any disqualification of the applicant, but out of spite to the Lodge; or for the gratification of a malignant temper, lays down the following rule for the government of the Masters of Lodges in his jurisdiction, whenever occasion may call for their interference. The rule is general, and in force in this country:—

“I cannot, however, refrain from saying that several Masters of Lodges have shewn culpable carelessness in conducting the ‘ballot’ for initiates, and have permitted any but a proper Masonic feeling to militate against the admission of men, known to be of honorable and unimpeachable character. They cannot be too particular in preserving the purity of the ballot, and when members have forgotten themselves so far as to *declare beforehand* that, because the proceedings of their Lodge have sometimes run counter to their individual wishes, they will black-ball any or all candidates presenting themselves, the Master’s bounden duty is to *deprive that member for a time of his privileges*, and report him to higher authority. The book of Constitutions looks upon any violation of the secrecy and sanctity of the ballot, as so flagrant an offence, that for a first, the punishment is to be a severe Masonic censure, and the second, expulsion. There is no middle ground laid down. The ablest Masonic writers, have ever declared in forcible language, that the Master is invested with power that he may promote the happiness and prosperity of his Lodge. Harmony therein is of paramount importance, and the comfort of the whole must not be permitted to be jeopardized by the misconduct of one member. The Master of a Lodge must not allow its discipline to be infringed, its purity to be encroached upon, or irregularities to prevail which may bring it into disrepute.”

MASONRY IS A SCIENCE.

THE excellent Brother, who now, and for some years past, has so worthily and acceptably filled the responsible station of Grand Master of Masons in Minnesota, the M. W. Bro. A. T. C. Pierson, some years since, in writing to a cotemporary, used the following language, which was as well expressed, as it was truthful.

“I believe the great ‘strength’ of Masonry lies in its ‘harmony,’ and that harmony exists just in proportion to the amount of ‘light’ that is diffused among the Brethren. I never knew a hive of drone bees filled with honey; I never knew a mechanic of even ordinary worth that learned his trade by seeing others work only; I never knew a lawyer or physician, or astronomer, or chemist, that arrived to even mediocrity in his profession, unless he availed himself of every means in his power for advancement.

“Masonry is a science. Masons have work to do. Masons are combined as a hive of bees are—they are combined to dispense charity to the poor and penniless the world over,—is not that to them sweeter than honey? What will enable them to master the science, perform the work, or dispense the charity of the Order?—‘light.’”

MASONIC CHIT CHAT.

THE OLD WORK, AND WHERE IS IT? Our cotemporary of the Cincinnati 'Review,' whom we (says the N. Y. Courier,) are glad to find is doing good work, not only in favor of the legitimate bodies of the A. and A. Rite but also in exposing the turpitude of Cagliostro Morris, and his 'Conservators,' in a recent article thus alludes to the pretensions of the latter:—

"But—the old work, and where is it?" Echo answers—"where?" Certainly Wilson has it not; Barney, after the Baltimore Convention, did not have it; Reed did not pretend to teach it, and Morris, above all others, differs widely from it. He may have had, at the beginning of his crusade, very nearly the Webb work; but he has altered and changed it some half dozen times himself, each time getting farther from the original standard. But even yet he would have us believe that whoever 'differs from him in word, syllable, letter, or character, just in that differs from Thos. Smith Webb!' Impudence and humbuggery combined could go no farther." So say we.

GRAND CHAPTER OF NEW JERSEY. This respectable and intelligent body of R. A. Masons held their Annual Convocation at Trenton on Wednesday, September 9th, every Chapter in the State being represented. The meeting was entirely harmonious, and their work was begun, continued and ended in the true Masonic spirit.

The officers elect for the present year (the G. H. Priest declining a re-election) are: Companions John Sheville, G. H. Priest; Charles M. Zeh, M. D., D. G. H. Priest, E. H. Bird, G. King; John Carter, G. Scribe; Rev. W. H. Jefferys, G. Treasurer; John Woolverton, M. D., G. Secretary.

AN IMPOSTOR. We are requested to caution the Lodges against A. D. BARTLETT, machinist, who was recently a resident of Blackstone, in this State. He hails from Lodge No. 37, Davenport, Iowa, by which Lodge he was expelled about two years ago. He has been in the army.

We understand that the *Boston Consiatory*, 32d will meet at Freemasons' Hall on the *third Friday* of each month, during the Winter. The other bodies of the Rite will also meet once a month, at the same place, on such evening as the Halls are disengaged, and as occasion may require.

ANOTHER CHANGE. We notice that the Body in the city of New York styling itself a Supreme Council has recently added *Canada* to its jurisdiction, making its present title "The Supreme Council for the United States, their Territories and Dependencies, and *Canada*." They might at least have spared the lawful jurisdiction of the "Supreme Council of England and Wales, and the British Dependencies." We suppose the next move will cover the entire world. It might be a convenience, however, if they would fix upon some definite title, and limit to their jurisdiction, though the latter is not, of itself, of much consequence.

DEATH OF AN AGED BROTHER. Died in Ware, Mass., Aug. 26, Bro. Benjamin Wilson, of Framingham, aged 86 years. Bro. Wilson was a very prominent member of Middlesex Lodge, in Framingham, for many years; also a worthy Companion in Concord Royal Arch Chapter, and is said to have been the oldest Freemason in the State.

GODEY'S LADY'S BOOK for October has been for some days in the Bookstores. "The Sister's School," is the title of the frontispiece, and is one of those charming pictures which add so much to the value of this popular work. The Fashion Plate and other embellishments are in the usual style of excellence. The principal articles are "Leah Moore's Trial," a well written and interesting tale; "The Sister's School;" "A Dish of Foibles;" "Pursuit of Wealth under Difficulties," concluded; "The Village with one Gentleman," a dramatic sketch; "The Modern Cinderella;" "The Vertical Railroad," and "Aunt Sophie's Visits." The other departments are all well filled, making the number rich and readable.

THE POCKET TRESTLE-BOARD,

AND

DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *WORK*, and maintaining *uniformity* of *PRACTICE* in the *Lodges*, the undersigned has prepared a *POCKET EDITION* of the *TRESTLE-BOARD*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *RITUAL*, and submits it as a *TEXT-BOOK*, in all respects in strict conformity with the *LECTURES* of ancient Craft *Masonry*, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the *Manual*, is a carefully prepared and comprehensive *Digest of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixtyfive cents* a single copy, or seven dollars (\$7.00) a dozen;—for those bound in cambric, *sixty cents* a single copy, or six dollars (\$6.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, *Masonic Manuals* ever offered to the *Fraternity*.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,
Freemasons' Hall, Boston.

Boston, March 25, 1861.

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the *Fraternity*, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *RITUAL*, as sanctioned by the *Grand Lodge of Massachusetts*. The *Digest of Masonic Law* regarded as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the *Masonic Institution*.

B. F. NOURSE } *Grand Lecturers of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A *Digest of Masonic Law*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the *Fraternity*, especially to the *Masons* of this jurisdiction, as emphatically a correct, useful, and valuable *Manual*.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master*.

I take great pleasure in recommending the above little work to all the *Lodges* and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *RITUAL*.
[Turn over.]

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

Wm. D. COOLIDGE, *G. Master*
of G. L. of Massachusetts.

Boston, March 26th, 1861.

MY DEAR SIR—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.



